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VOLUME TWELVE

1967-1968

WESTON COLLEGE OF THE HOLY SPIRIT
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PERIODICAL ABSTRACTS

INTRODUCTION

441r. *Biblisch-historisches Handwörterbuch*, ed. B. Reicke and L. Rost [cf. *NTA* 8, p. 143; 9, p. 265; 11, p. 369].

(W. F. Stinespring, *JournBibLit* 86 [4, '67] 454-457):—Comparison of the work (BHH) with the *Interpreter's Dictionary of the Bible* (IDB). BHH's article on the Temple is much briefer, has fewer illustrations and a less complete bibliography. The articles on Jerusalem and Palestine are shorter but excellent. IDB has nothing comparable to BHH's "Religionsgeschichtliche Forschung." The article on "Überlieferung" is excellent and is here summarized at some length.—J.J.C.

442. J. BROSEDER, "Autorität der Schrift und Autorität der Kirche," *Una Sancta* 22 (3, '67) 161-172.

The Bible is the authority for the Church's proclamation of the faith. All her preaching and teaching are intended to transmit the gospel of Christ faithfully and without error. The authority of the Church consists in her teaching office which preserves from misinterpretation the message of Christ as presented by the apostles and reflected in the Scriptures. The authority of the Church, therefore, is that of a servant ministering to the unchallenged authority of the Bible.—J.J.C.

443r. W. D. DAVIES, *Invitation to the New Testament* [cf. §§ 11-611r—612r].

(L. E. Keck, *JournAmerAcadRel* 35 [3, '67] 305-306):—The work fails to place the NT books which it introduces in the context of early Christianity as a whole; this is especially true of the treatment of Paul. "In short, despite the wide learning from which the reader benefits, the book presents basically an ahistorical New Testament, a complex of ideas held by Christians against no clear alternatives and to no stated end."—G.W.M.

444. A. DULLES, "Theological Table-Talk," *TheolToday* 24 (3, '67) 350-365.

A survey of recent Catholic literature, American and Continental, on revelation, inspiration, theology of the word, Vatican II's *Dei Verbum*, and immediately related topics.

445. E. E. ELLIS, "The Authority of Scripture: Critical Judgments in Biblical Perspective," *EvangQuart* 39 (4, '67) 196-204.

Jewish theologians, schooled in the Bible, do not know the *graphē* (Mt 22:29), and by their traditional interpretations "invalidate" it (Mk 7:13). The disciples know the Word of God, i.e. the gospel message, because it "is given" or "revealed" to them (Lk 8:10 ff.; 10:21 f.; cf. 2 Cor 3:15 ff.). Divine revelation is not truth available but truth mediated, not an abstract datum but an event in

which God's Spirit is dynamically active. In its biblical manifestation it is neither to be separated from nor identified with the words of the Bible.

In contrast to traditional Protestantism the NT writers did not identify God's revelation with an infallible autograph. For them the Word-of-God character of Scripture lay in its meaning for the contemporary hearer and they could, therefore, introduce their interpreted and created renderings of OT passages with such formulas as "God says," "the Lord says," "the *graphē* says."

Not limited to personal encounter (*contra* J. Baillie), the revelational aspect of the Bible includes imagistic and propositional truths. It concerns what Scripture teaches, not all that it touches. The line between the two will vary from interpreter to interpreter. While open to abuse, this distinction accords with NT usage, delivers the Church from viewing biblical revelation in the abstract, and frees the biblical scholar who is committed to the authority of Scripture from arbitrary and defensive judgments.—E.E.E. (Author.)

446. C. F. EVANS, "Tradition and Scripture," *RelStud* 3 (1, '67) 323-337.

A survey of the concepts of Scripture and tradition in the NT and the Church shows that the formation of the canon made it impossible to speak of Scripture and tradition in the old sense, since what previously had been tradition had now become Scripture. The appearance of the canon also produced the following consequences. (1) To justify the apostolic origin of the NT books, arguments and traditions were adduced which are highly suspect, if not valueless. (2) The OT and the NT were bound together, and this led to allegorical exegesis. (3) The problem of Scripture stayed on in a different form. It thus appears that there is no hope of progress along the traditional lines and in the terms in which the debate has generally been conducted. These suggestions are offered.

(1) Tradition. There are no traditions either traceable to apostles or of sufficient weight to count very much for Christian faith. According to Vatican II, tradition denotes a continuous and living totality and an ever-increasing stock of expressions of Christian faith and life. This is a very horizontal conception, and it is difficult to see how under it the truth is to be distinguished from the *status quo*. (2) Scripture. The claim to apostolicity is unfortunate, and the original meaning of the texts may not now be important. The Church is a continuing, developing community, and while its present life is to be in some sort in accordance with the events which gave it birth, it will not necessarily accord with any particular formulated account or understanding of those events. (3) Modern studies have undermined the previously fixed terms of Scripture and tradition by approximating them to each other.—J.J.C.

447r. P. GRELOT, *La Bible. Parole de Dieu* [cf. *NTA* 10, p. 415].

(C. M. Cherian, "The Bible in the Life of the Church," *ClerMon* 31 [9, '67] 337-344):—Extensive summary. Praised. Among points mentioned with approval are these: Christ is the key to the Scriptures; tradition and Scripture count so far as they witness to him. The truth of the Scriptures emerges from

their totality; it resides in particular texts only so far as they are not isolated from the totality. G suggestively defines the plenary sense as "the literal sense itself, grasped at a new level of profundity." In order that the word of God be accessible to men the exegete must go beyond criticism into theology, and theology must be an understanding of faith translated into Christian life.—J.J.C.

448. M. KIESSIG, "Autorität der Schrift—Autorität der Kirche," *UnaSancta* 22 (3, '67) 148-160.

The theme is developed in a series of theses. The authority of the NT consists in its being the written precipitate of the gospel proclaimed by witnesses authorized by the risen Lord. The authority of the OT comes from its relation to this apostolic witness as the promise of the future Messiah whom the prophets foretold. The NT embraces all the books in which the Church under the influence of the Holy Spirit perceives the voice of the apostolic preaching and recognizes in it the norm for her teaching. The unity of Scripture consists, not in an abstract system of dogmatic truths, but in the fact that the Church perceives in these diverse writings the voice of Jesus Christ and she proclaims him on the strength of this witness.

All ecclesiastical traditions must be tested by Scripture, and if they agree with Scripture, they are to be considered as the expression of the continuity of the Church. A confession formula is the answer which the Church, influenced by the Holy Spirit and listening to the Scriptures, makes to God's saving word. At the same time the confession is the norm for further preaching. Finally, the teaching authority of the Church is to preserve the gospel in all its purity.—J.J.C.

449. E. KRENTZ, "New Testament Studies, Past and Present," *ConcTheolMon* 38 (11, '67) 720-726.

An introductory survey of the history of NT interpretation since 1517 arranged in six periods, with an annotated bibliography.

450. M. LACE, "The Psychology of Inspiration," *DownRev* 85 (281, '67) 408-418. [Cf. § 10-811.]

The unique vocation of the scriptural writer implies that the writer is conscious (a) of his own qualifications to write and (b) of the usefulness of writing. Beyond this the process of writing Scripture under the inspiration of the Holy Spirit is the same as any other free act conforming to the antecedent will of God: man's intellect presents the will with motives for choosing any number of possibilities. The soul only passively surrenders to motives of which it is made conscious by God's causality. It is impossible to point to *any* feature in the psychological process which led to the composition of the books and claim that *it* is the unique psychological experience which we call scriptural inspiration. Rather, inspiration is a unique *complex* of facts.—T.McG.

451. X. LÉON-DUFOUR, "Qu'attendre d'un exégète?" *Études* 327 (10, '67) 316-330.

Is our distinction between exegete and dogmatician too facile? In a very real sense both are theologians. Yet the exegete has no claim to exclusive knowledge of the Scriptures. It is the Church as a whole, including all its members, faithful, saints, dogmaticians and exegetes, which puts one in contact with Jesus Christ. Ordinarily, one meets Christ not at the hands of an exegete, but through the mediation of a "saint," be it a mother, a priest, a charitable individual. Lest this way be deceptive, the Church also has theologians, catechists, preachers as a medium of coming to know Christ. She also has trained exegetes to lead one to a knowledge of the *text* in which Jesus is encountered. In each case, there is a mediation by language.

Even though his proper domain is the text, the exegete has limits to his role. It would be naïve to limit his role simply to providing data from which the dogmatician can construct a synthesis; even more so to let him become but a guardian of proof-texts for the use of the dogmatician. Rather, the exegete's task is to situate the word, the narrative in its context and then to interpret it in relation to other allied data, especially in relation to the interpretations already evident in the text, for the text itself is a result of an interpretative tradition. The exegete, then, must be a historian and a theologian.

Theological exegesis aims to establish the history of the tradition of a given word or event, to set forth the partial synthesis worked out by this or that biblical author or school. It will attempt a theological synthesis of the whole, OT and NT, understanding Jesus' resurrection as the principle of unity. Though it is as hard for the exegete as for the historian to admit that there are no "brute facts," he must constantly be aware that theological truth is expressed in history which has its own literary forms and language differences. Further, he must grasp the centrality of Jesus' resurrection, a datum of faith. The work of the exegete is like that of the Evangelist since he does not complete his task until the moment when, in the risen Lord, he manifests the presence of the past event in the here and now.—S.E.S.

452. J. McRAY, "Scripture and Tradition in Irenaeus," *RestorQuart* 10 (1, '67) 1-11.

Apostolicity seems to be the ultimate authority for Irenaeus. He appeals to the NT writings as Scripture, citing all except Phlm and 3 Jn. Unlike the early apologists, he subjects Scripture to critical analysis and careful exegesis. He is interested in tradition but only as a means to an end, and he believes that apostolicity must stand behind both Scripture and the authority of the orthodox bishops to make them valid. His fundamental concern is not with tradition, since after establishing the apostolic tradition he reverts to Scripture for his proofs. In sum, Irenaeus was a pioneer in biblical studies whose exegetical principles were in general sound but limited.—J.J.C.

453. J. W. MONTGOMERY, "The Approach of New Shape Roman Catholicism to Scriptural Inerrancy: A Case Study for Evangelicals," *BullEvang TheolSoc* 10 (4, '67) 209-225.

A history of Roman Catholic statements on inerrancy from Trent to the most recent authors shows that there has been a considerable shift from the classic position to one that in practice admits of errors. When they maintain the traditional language in this context, Catholics render theological language meaningless. Evangelical Protestants can learn from this history the necessity of elaborating a set of basic hermeneutical guidelines, derived from the doctrine of biblical inspiration and inerrancy, lest their doctrine too should die the "death of a thousand qualifications."—G.W.M.

- 454r. G. MORAN, *Theology of Revelation* [cf. *NTA* 10, p. 417].

(G. Gispert-Sauch, "Theology of Revelation," *ClerMon* 31 [8, '67] 301-305): —Summary of M's concept of revelation which may be described as having a dialogue structure. Valuable as this insight is, it tends to make the concept too broad and by stressing God's self-communication instead of his self-manifestation, to minimize both the doctrinal and the event aspects of revelation.—G.W.M.

455. D. J. O'CONNOR, "The Whole Bible. A Lesson from Aquinas," *Furrow* 18 (9, '67) 491-497.

Recommendations for the study of the Bible in modern seminaries based on the medieval tradition of Bible study as exemplified in Aquinas.

456. S. REYERO, "La verdad objetiva de la Sagrada Escritura," *Studium* 7 (2, '67) 381-420.

The objective truth of Sacred Scripture (those things that are outside the mind as opposed to those reflected in the mind) is only that which is contained in all the formal judgments of the author. Objective truth is not anything that is proposed as mere embellishment of that which is objective, nor anything that is proposed merely as a *sign* of the concepts, for a sign contains but is not in itself the truth. In order to distinguish what is truly objective from what is only apparently objective, the interpreter must make use of all the rational criteria and norms available to him, of common sense, and of all those tools alluded to in the Constitution *Dei Verbum* of Vatican II and in the address of Paul VI (of Sept. 25, 1964), but always in accordance with the *sensus ecclesiae*. —J.C.

457. T. STRAMARE, "La pienezza della Rivelazione," *BibOriente* 9 (4-5, '67) 145-164.

Jesus is the object of revelation as Son of God, as the Word of God and as the gospel of God. The gospel evolved in three stages—as promised by the prophets, as directly promulgated by Jesus, as preached to the world by the apostles. The person of Jesus forms the heart of revelation, and this revelation will attain its fullness when the Lord appears in glory at the parousia.—J.J.C.

Interpretation

458. P. R. ACKROYD, "What Kind of Belief about Jesus?" *AnglTheolRev* 49 (3, '67) 281-295.

A lecture on the historical Jesus which examines (1) "historic context and historic fact," (2) the relationship between history and theology, and (3) how present-day Christianity must "translate" the Jesus who is historically encountered into its own idiom of belief and practice.

- 459r. J. BARR, *Old and New in Interpretation* [cf. *NTA* 11, p. 266; § 11-46r].

(J.-P. Audet, *RevBib* 74 [3, '67] 423-425):—As a result of his own study the reviewer would agree with most of B's criticisms of "established" methods of interpretation and even go beyond him in some of them, e.g. the illusory contrast between Hebrew and Greek thought or the sweeping use of salvation-history as a basis for biblical theology. Certainly there is no "key" to unlock everything in both Testaments, but is the problem correctly put as one of relating two "books" to each other? It is rather one of relating two communities, and the NT does this by a genealogy.—G.W.M.

460. E. C. BLACKMAN, "Is History Irrelevant for the Christian Kerygma?" *Interpretation* 21 (4, '67) 435-446.

The relevance of history for Christian faith lies in the fact that in Jesus the revelation took place in history. "Jesus Christ, though not a mere man, was nevertheless an actual man." In contradistinction to historical relativists like Lessing and his descendants, J. Oman insisted on the value of history, though his understanding of revelation was defective. Today the significance of history for faith is most notably missed in the school of Bultmann, but the post-Bultmannian exponents of the new quest have modified the extremism of his position.—G.W.M.

461. J. M. BOICE, "The Reliability of the New Testament Documents," *Christ Today* 12 (3, '67) 107-109; (4, '67) 176-178.

A survey of recent developments and trends in the interpretation of Jn and Lk-Acts which tend to reinforce our appreciation of their historical reliability, and a brief discussion of current arguments for the authenticity of the Pastorals.

- 462r. C. E. BRAATEN, *History and Hermeneutics* [cf. *NTA* 11, p. 380].

(R. W. Funk, "Counter Movements in Contemporary Theology," *Interpretation* 21 [4, '67] 475-486):—Following a short review of Volume 1 of "New Directions in Theology Today," *Introduction*, by W. Hordern (1966), attention is concentrated on B's treatment of the resurrection of Jesus as one of three areas of conflict between theology and historical criticism. B defends the resurrection as a historical event and in so doing misrepresents Bultmann by setting him up as an opponent. He does not adequately explain how he understands

historical "objectivity" if faith is necessary to grasp it in reference to the resurrection. One can welcome his main point without accepting anything of his method. To the problem of how to broach the question of reality in an age dominated by literal-mindedness, one may perhaps seek an answer in an advance in the use of the imagination but certainly not in merely emphatically restating the biblical categories. B has not grasped the problem clearly.—G.W.M.

463. J. M. CAMERON, "Jesus and the Church," *Commonweal* 87 (8, '67) 269-274.

How is the Church to determine the "mind of Christ" concerning today's issues? Since it is only through the sacred writings, sacraments and common fellowship of the Church that we know Jesus as Lord, and since the Church in its historical existence is the presence of Christ to the world, it looks as though we can only appeal from the Church to the Church. The task of discovering what is the mind of Christ for us today must take place in fruitful dialectical opposition. An example and a pattern of this fruitful dialectic is the early Church debate over circumcision, for it was only after long and bitter conflict that the infant Church under the guidance of the Spirit came to realize that Christians could not be bound by the legal and ceremonial requirements of Judaism. Moreover, it is most important to note that this same debate was carried on within a loose and polycentric ecclesiastical structure in which there existed an immense respect for charismatic authority.—D.J.H.

464. D. CROSSAN, "Biblical Truth as Dialectical Analysis," *ChicStud* 6 (3, '67) 297-316.

The biblical truth appears in and through a dialectic, an unresolved debate and an ongoing discussion. This principle is illustrated by five OT and two NT examples. The Gospels indicate the Evangelists' belief that the full truth about Jesus Christ can be told only as a clash of creedal witness to the meaning of the decisive event in human history. The dialectic between the Synoptic writers may be seen in their accounts of how the apostles before Calvary and Easter understood Jesus' being. The dialectic between Paul and James is manifest in their views on justification and in the divergent way they use Abraham as an example to make their points.—J.J.C.

465. F. L. HOLDER, "A Premature Bultmannian Consensus?" *Encounter* 28 (3, '67) 275-278.

The consensus that there is a fundamental structural inconsistency in Bultmann's thought is premature as is shown by studying three important arguments adduced to establish this inconsistency. These arguments are as follows. (1) B reduces faith to a self-understanding, but insists that it is tied to a particular historical event. (2) For him the object of mythological thought is represented by the subject-object schema. And yet he ties God's act of grace to a historical fact. (3) It seems tenuous to make the Christian faith dependent on the historical Jesus since there are non-Christians who manifest love but know little or nothing about the historical Jesus.—J.J.C.

466. J. KRASIŃSKI, "Biblijna orientacja teologii dogmatycznej (De theologia dogmatica Bibliorum problemata spectante)," *RuchBibLit* 20 (1, '67) 24-32.

The new biblical approach to dogmatic theology certainly brings with itself unavoidable consequences: (1) the very language of dogmatic theology must now become concrete, descriptive and dynamic; (2) it must follow the basic plan of salvation-history in any of its presentations; (3) biblical thought patterns will also introduce and increase the personalistic element in dogmatic theology; (4) a biblical orientation to dogmatic theology has distinct ecumenical advantages; (5) the biblical notion of "mystery" will help dogmatic theology rid itself of its tendency toward excessive dependence on rational arguments and its penchant for categorical statements and conclusions.—J.P.

467. K. OSORIO, "Hvor er nøglen til Bibelen?" [Where is the Key to the Bible?], *Catholica* 23 (3, '66) 102-117.

Neither the Reformation principle of "justification by faith" nor Bultmann's program of "demythologizing" is the key to the Bible. The key is the living Christ, found *in medio ecclesiae*.—B.A.P.

468. R. C. PRUST, "Was Calvin a Biblical Literalist?" *ScotJournTheol* 20 (3, '67) 312-328.

Calvin in many statements clearly seems to be holding verbal inspiration; in other statements—e.g. that the Bible is both the word of God and the word of man with man's limitations—he does not seem to do so. The idea of doctrine is important as the key to his concept of inspiration. "Doctrine" is imparted by God and yet not identical with the words of Scripture; it describes the bridge between the Holy Spirit as agent of the authorship and written account which results through the human agent. An analysis of the use of the term "doctrine" makes it clear that Calvin's view of the mechanics of God's authorship of Scripture is more complex than the theory of verbal inspiration. However, there remain some texts in which he proves the inspiration of the Bible from the fulfillment of prophecies. Upon examination it appears that Calvin may have accepted the literal accuracy of Scripture, but it was not for him a theological axiom.—J.J.C.

469. P. VAN DEN BERGHE, "Evangelieboodschap en demythologisering" [Kerygma and Demythologizing], *CollBrugGand* 13 (2, '67) 145-178.

The first part offers a survey of Bultmann's demythologizing the NT and its consequences for eschatology, soteriology, Christology and the doctrine of God himself. In the second part, Bultmann's point of view is criticized. As for the method involved, his exegesis is acceptable. Historical inquiry into Scripture fits into the Catholic concept of inspiration. Objective inquiry into the content of the kerygma is no innovation since this has been the aim of dogmatic theology at all times. The question is whether Bultmann has applied his basically sound

method in a sound way. It is here that doubts arise, e.g. concerning discontinuity of the different theological trends within the early Church, the extent of mythical thinking in the NT, the real content of apocalyptic statements, and the objectivity of Christ's resurrection.—W.B.

Bultmann, cf. § 12-671.

Existential interpretation, cf. § 12-672.

Vatican II and the Bible

470. W. GNUTEK, "Cztery Ewangelie w świetle Konstytucji Soborowej 'Dei Verbum' (Quattuor Evangelia Constitutione Concilii Vaticani Secundi 'Dei Verbum' elucidata)," *RuchBibLit* 20 (1, '67) 13-24.

The development, evolution and formulation of the written Gospel from its early oral beginnings is traced from the NT witness itself, according to the suggestions of *Dei Verbum*. Different needs and mentalities of respective audiences (Hebrew, Hellenistic, pagan, etc.) undoubtedly account for differing versions of the kerygma, but this in no way detracts from the true historical character of the written Gospel.—J.P.

471. W. GNUTEK, "Konstytucja 'Dei Verbum' a cztery Ewangelie (Constitutio Dei Verbum et quattuor Evangelia)," *RuchBibLit* 20 (3, '67) 129-135.

Dei Verbum focuses on the Gospels not as four distinct entities, but as a single message expressed in four different ways. This expression in no way detracts from the integrity of the message, and examples of selection, synthesis, amplification and other devices employed by the Evangelists prove the great advantage of understanding the Gospels in this way.—J.P.

472. P. E. HUGHES, "The Council and the Bible," *ChristToday* 12 (2, '67) 65-68.

The document of Vatican II on revelation is far from being a simple reaffirmation of the *status quo* as far as the Bible is concerned. Nevertheless, the situation remains officially unaltered so far as tradition is concerned, and is further complicated by the retention of a third source of authority: the magisterium. The last chapter of the document, which places the Scriptures in the hands of the people, is by far the most significant section.—S.E.S.

473. E. KOPEĆ, "Pojęcie i przekazywanie objawienia w nauce Soboru Watykańskiego II (L'idée de la Révélation et sa transmission dans l'enseignement du second Concile du Vatican)," *RoczTeolKan* 14 (2, '67) 17-32.

The emphasis on the historical and personal character of revelation in addition to the other important insights contained in the first two chapters of *Dei Verbum* constitute this document as the most positive and integral statement the Church has ever made on the subject.—J.P.

474. E. LÁKATOS, "La consideración tipológica de la Biblia en el Vaticano II," *RevistBib* 29 (3, '67) 129-139.

For the inspired writers the words of Scripture were essentially a type which was constantly being fulfilled. This principle makes it clear that all Scripture is Christocentric: the OT prophesied of him; in the NT we see the fulfillment; and in the words and deeds of Jesus, the early Church found the solution to its emerging problems. This typological method of interpretation was that of Jesus, the apostles and the early Church. It was forgotten or neglected during the Middle Ages, at Trent and in the post-Tridentine era, but has been clearly restated by Vatican II.—J.J.C.

475. L. LEGRAND, "Vatican II et la traduction des Écritures," *RevBib* 74 (3, '67) 413-422.

Vatican II's *Decree on Revelation* (§ 22) is the first ecclesiastical document to recognize the work of translating the Scriptures as a regular part of the life of the Church. It offers the first sketch of a theology of Bible translation, but unfortunately fails to emphasize the charismatic aspect of the translator's task.—J.F.Bl.

476. J. O'FLYNN, "The Inspirations of Scripture," *IrEcclRec* 107 (6, '67) 362-373.

A commentary on the third chapter of the Vatican II constitution *Dei Verbum* which stresses the relationship of the doctrine of inspiration to the concept of revelation and to the modern methods of biblical interpretation, especially the study of various literary forms in the Bible.

477. K. ROMANIUK, "Problemy egzegezy Nowego Testamentu w *Konstytucji dogmatycznej o Boskim Objawieniu* (Problèmes d'exégèse du Nouveau Testament dans la *Constitution dogmatique sur la Révélation Divine*)," *RoczTeolKan* 14 (1, '67) 5-18.

An analysis of chapter five of the Dogmatic Constitution on Divine Revelation and a comparison with the Instruction on the Historical Truth of the Gospels reveals their affinity in content and attitude, specifically with reference to the most fundamental of all problems of NT exegesis: the historicity of the message.—J.P.

478. P. ROSSANO, "Le religioni non cristiane alla luce del Concilio e della Bibbia," *RivistBib* 15 (2, '67) 113-130.

The Bible admits of and proclaims as positive and God-given for salvation, the religious nature of individuals and nations, but rejects its errors. It announces a historic divine intervention among God's people, with a view to all humanity, which is elevated and transformed in its religious soul. Thus, religious in their authentic and genuine elements, they appear as a providential

preparation for Christ "in whom men find the fullness of religious life, in whom God has reconciled everything to himself." These are the words of Vatican II which contain the essence of biblical teaching on non-Christian religions.—C.S.

479. J. SCHILDENBERGER, "Die dogmatische Konstitution des Vaticanum II 'Über die göttliche Offenbarung,'" *ErbeAuf* 43 (4, '67) 263-278; (5, '67) 351-368.

A detailed commentary on the document.

480. E. STAKEMEIER, "Zur heilsgeschichtlichen Orientierung der Fundamentaltheologie nach dem Zweiten Vaticanum," *Catholica* 21 (2, '67) 101-126.

In studying the historical aspects of the Gospels, fundamental theology must avoid the extremes either of searching for a historical Jesus to serve as the all-embracing norm of faith, or of denying the connection between the historical Jesus and him who speaks to us through the Gospels. Historical critical reason and the Church itself must safeguard the historical bodiliness of God's great deeds, as was necessary against the Gnostics and subsequent pagan polemic. Although the historical Jesus question is vital to a Christianity based as it is on the historical person and activity of Jesus, it cannot be answered by imposing uncritically on the Gospels the norms of modern historical method.

The first struggle with this question against Marcion and the Gnostics produced the scriptural canon. The acceptance of four unharmonized Gospels guaranteed the basic salvation-history orientation of Christian theology, but the attempted solutions of the Fathers were hindered by their ignorance of the pre-history of the Gospels and by their seeing the Gospels as four *independent* witnesses. Reimarus, Lessing and the English Deists open the modern discussion. It was not the historical method itself but its rationalistic presuppositions that separated the historical Jesus from the Jesus of faith. Although J. E. Kuhn, *Leben Jesu* (1838) Vol. I, in debate with D. F. Strauss, saw the Gospels basically as kerygma, as the written record of a living tradition, the Catholic apologetic (H. Felder is a typical example) persisted, until after World War II, in reading the Gospels as strictly historical documents in the modern sense.—R.J.D.

Texts and Versions

481. W. J. ELLIOTT, "The Relationship between MSS. 322 and 323 of the Greek New Testament," *JournTheolStud* 18 (2, '67) 423-425.

The frequency and distribution of elisions—abbreviations formed by cutting off a letter or syllable without giving an accepted abbreviation mark—prove clearly that MS 322 (15th century) is a direct copy of MS 323 (11th century). For the most part the elisions in 323 are at the end of a line, and the majority of the same elisions in 322 occur in the middle of a line.—G.W.M.

482r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; §§ 12-41r—44r].

(G. Haufe, *TheolLitZeit* 92 [7, '67] 511-513):—Descriptive summary. Praised. The very complete listing of witnesses for each variant noted has reduced the number of variants that can be discussed. The edition should be judged according to its purpose which is not primarily to further textual criticism but to assist translators in producing a quasi-ecumenical standard text.—J.J.C.

483r. ———, *Idem.*

(I. A. Moir, *NTStud* 14 [1, '67] 136-143):—A general discussion of the present needs in NT textual criticism with an extensive description and critique of the volume. The text presented is a near relative of B and P⁷⁵. The arrangement of variant readings under the classification of A, B, C, D could be clarified in some points. The punctuation apparatus is valuable. In general the work is the endeavor of one set of specialists to provide a specialized tool for another set of specialists (translators). The publication may well open the door for further specialized experiments such as a Greek NT specially designed for theologians, for historians or for preachers.—J.J.C.

484r. ———, *Idem.*

(G. G. Willis, *JournTheolStud* 18 [2, '67] 458-462):—The restricted apparatus omits many interesting and important variants, and the method of indicating the relative degree of certainty for each variant is of questionable value. The latter is especially unclear when, as often, brackets are used in the text. The principal virtue of the edition lies in the fullness of textual evidence cited. The punctuation apparatus is, to some extent by its very nature, confusing and the space it occupies might have been put to better use.—G.W.M.

485r. C. M. MARTINI, *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV* [cf. *NTA* 11, p. 145; § 11-956r].

(J. N. Birdsall, *JournTheolStud* 18 [2, '67] 462-466):—Summary of the method and conclusions of the book. The major part of it is a first rate piece of work; its main contention is amply proven. But the more general conclusions which M advances tentatively do not necessarily follow. His recommendation that we establish a concept of a parallelism of texts does not satisfy all the legitimate ends of text-critical study. M, like Lagrange, has a high regard for the B text (and in Lk for P⁷⁵), but such a preference must rest on the useful kind of "rational eclecticism" which M himself criticizes. Several points of detail are discussed and corrected.—G.W.M.

486. B. M. METZGER, "Second Thoughts: XII. The Textual Criticism of the New Testament," *ExpTimes* 78 (11, '67) 324-327; (12, '67) 372-375.

Since F. G. Kenyon's *The Text of the Greek Bible* (1937) there have been notable MS discoveries and textual studies. (1) Of the Greek MSS the Bodmer Papyri, especially P⁶⁶, P⁷², P⁷⁴ and P⁷⁵, are singled out. Important discoveries have come to light among Old Latin and Coptic MSS, and the rather neglected Armenian MSS have been catalogued. Among patristic MSS the discovery and publication of the Syriac text of Ephraem's commentary on the *Diatessaron* deserves mention. (2) Among developments in textual theory, the once widely accepted view of four major text-groups is changing; in particular, studies in the Caesarean and Byzantine texts have revealed a more fluid situation. Important studies of parts of the NT have included the Pauline Epistles (G. Zuntz) and Rev (J. Schmid). The study of P⁷⁵ has shown the antiquity of the Alexandrian text of B. Finally, a survey of recent editions illustrates the variety of current textual theories.—G.W.M.

487r. B. M. METZGER, *The Text of the New Testament* [cf. *NTA* 8, pp. 459-460; § 9-1140r].

(E. J. Epp, *JournBibLit* 86 [3, '67] 339-341):—The appearance of the German translation (cf. *NTA* 11, p. 372) prompts a review comparing the German and English editions and singling out details of the book in comparison with other introductions to textual criticism. Both students and specialists will benefit from the work.—G.W.M.

488. R. G. BRATCHER, "The T.E.V. New Testament and the Greek Text," *BibTrans* 18 (4, '67) 167-174.

Today's English Version is based upon the United Bible Societies' Greek New Testament, but in some cases departs from it, e.g. adopting 14 variant readings of which the Greek NT considers 7 rather doubtful and 7 very doubtful. It appears that in some instances the translator has been guilty of special pleading.—J.J.C.

489. H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel. VII," *KirchReformSchweiz* 123 (21, '67) 327-328. [Cf. § 11-963.]

Observations on certain translations and notes. *Kēryssein* occurs 61 times and is translated 53 times by "predigen." The correct rendition would be "verkündigen"; "predigen" should be reserved for those texts which refer to preaching in a liturgical setting, e.g. Mt 26:13 (Mk 14:9).—J.J.C.

490r. *Épître de Saint Paul aux Romains*, Traduction oecuménique de la Bible [cf. *NTA* 11, p. 378; §§ 12-52r—57r].

(J. Cornelis, "An Ecumenical Translation of the Epistle to the Romans," *Unitas* 19 [3, '67] 175-188):—The purpose, plan, method and progress of the

French ecumenical Bible are described in detail from its very beginning down to the impressive public ceremony at the Sorbonne in January, 1967, celebrating the publication of the first book, the translation of Rom. The new translation is less original than several recent versions because, produced by several scholars, it excludes an individual's personal interpretations and views. At the same time, the ecumenical Bible is an entirely new venture because it is the product of interconfessional cooperation and the text is carefully studied by representative theologians, literary men, pastors and laymen.—J.J.C.

491r. ———, *Idem*.

(L. Dequeker, "Bible et Oecuménisme (II). A propos de la 'Traduction oecuménique de l'Épître aux Romains,'" *CollMech* 52 [4-5, '67] 390-395 [cf. § 11-972r]):—The project is appreciatively described and situated in terms of its ecumenical significance. On pp. 16-17 an explanatory note cites paragraph 10 of the Vatican II constitution *Dei Verbum* to illustrate a fundamental Catholic view on tradition, Scripture and the magisterium of the Church; unfortunately the abbreviated citation may give a false impression. Two explanatory notes on Rom 9:6 and 10:20-21 are criticized for being inadequate.—G.W.M.

492r. *The Jerusalem Bible*, ed. A. Jones [cf. §§ 12-59r—60r].

(J. Baker, *HeythJourn* 8 [4, '67] 413-416):—The work must be judged as a translation, i.e. by its accuracy and style. Among faults of accuracy one may mention a kind of over-translation or "targumization," e.g. Gal 2:20; Rom 3:25-26; 1 Cor 7:2; smoothing out, e.g. Mk 4:14-20; too ready acceptance of conjectural emendation, e.g. 1 Sam 30:17; failure to incorporate the results of recent research, e.g. Prov 1:17; Gen 1:2; dubious choice of English words, e.g. Mk 3:27; Isa 5:16, etc. The style is generally excellent, especially in Gen, Sam-Kgs, Sir, the Synoptics. The potential classic status of the work will be realized only if means are found to ensure future revisions.—G.W.M.

493r. ———, *Idem*.

(J. McPolin, *Studies* 56 [223, '67] 310-315):—Several passages in BJ are compared with RSV and NEB. RSV combines fidelity and literary qualities more successfully than any other English translation of the Bible in the past twenty years. NEB excels in the Gospels. BJ's great contribution is in its introductions and notes, though the introductions could have been updated.—J.J.C.

494. J. MOLITOR, "*sōzō* und *sōtēria* in syrisch-georgischer Evangelienübersetzung," *BibZeit* 11 (2, '67) 258-265.

It is characteristic of the Syriac versions that forms of *sōzō* are rendered by forms of *vivificare*, and this phenomenon also occurs frequently in the Old Georgian. A study of the relevant Gospel passages in the versions yields the

following results. (1) There is a strong Syriac influence on the Old Georgian, for in some cases both agree against the Armenian. (2) The Old Georgian therefore probably has a Syriac *Vorlage*, even where the Armenian also uses forms of "live." (3) And in other cases where Armenian influence cannot be excluded it seems unlikely. (4) "Life" is an Aramaic term for full salvation (*Vollerlösung*) and it thus alludes to the Johannine concept of salvation.—G.W.M.

495r. *The New Scofield Reference Bible* [cf. *NTA* 12, p. 132].

(J. W. Roberts, "Revision of Scofield Bible," *RestorQuart* 10 [3, '67] 161-166):—History and description of the work. An examination of Rev shows that some changes have been made in the KJV by the selection of better-supported readings, but this is not done consistently. The notes have been improved but the assumptions of dispensational premillennialism have not been tempered and this underlying theological position should prompt caution in the use of the work.—G.W.M.

496r. ———, *Idem*.

(E. J. Young, *WestTheolJourn* 30 [1, '67] 127-132):—Despite many improvements and much useful work, the book is characterized by a looseness of theological expression, of which several examples are cited. The main difficulty is that it still enshrines the system of dispensational theology which the reviewer believes is non-scriptural.—G.W.M.

497r. *Vetus Latina* 24/1, *Epistula ad Ephesios* (Freiburg: Herder, 1962-64), 40* and 347 pp. [cf. *NTA* 8, p. 296].

(O. Hiltbrunner, *TheolRev* 63 [4, '67] 235-238):—Descriptive summary. Praised. The patristic apparatus is the most valuable feature of the work because it furnishes the raw material from which future scholars can discover how the interpretation of a text developed during centuries of Latin exegesis. Some passages proved to be special favorites, e.g. Eph 6:12 is represented by 545 testimonia which cover 16 pages. Occasionally one will not be convinced by Frede's position, e.g. Tertullian's free method of using Eph 5:28-29 and his argumentation from the passage hardly justify the reconstruction of his Vulgate text of the verses as given here.—J.J.C.

NT General

498. A. AGES, "Voltaire and the New Testament. A Study in the Ironical Use of Metaphor," *RevUnivOtt* 37 (4, '67) 652-660.

From a study of his use of Lk 2:25-35; 4:24; Jn 1:23; 14:2, it is demonstrated that by "juxtaposing lofty biblical sentiments with mundane matters Voltaire, in a deliberately ironical attempt to draw parallels, removes the Bible from its sanctified sphere and places it on the same level with the classical literature of antiquity, to which he also alludes frequently for suitable analogies."

499. F. ASENSIO, "Trayectoria histórico-teológico de la 'Bendición' bíblica de Yahveh en labios del hombre," *Gregorianum* 48 (2, '67) 253-283.

The use of the root *brk*, both as an acclamation of faith and as an optative of desire, has a long history in the OT. It is used in connection with actions of Yahweh expressed in terms of "liberation," "hearing," "sending," etc. In the NT it is used in the blessing of "the God and Father of our Lord Jesus Christ" (e.g. 2 Cor 1:3-4; Eph 1:3-4), of the fruit of Mary's womb (Lk 1:42), of Christ as he entered Jerusalem, and of Christ the Lord (Rom 9:5).—F.M.

500. D. BACKUS, "Some Sources of Graeco-Roman Features in the New Testament," *ConcTheolMon* 38 (10, '67) 655-657.

Affinities are found between the vocabulary and certain stylistic usages of the Stoics and Philo and the wisdom literature of the Jews whether written in Greek or translated into Greek. The supposed affinities of certain NT works and Greco-Roman works may instead be due to the influence of this Jewish literature.—J.O'R.

501. E. F. F. BISHOP, "The Unreserved Frankness of Privilege," *BibTrans* 18 (4, '67) 175-178.

There are some 36 occurrences of the word *parrēsia* in the NT when the contexts of the deponent verb are counted in. For the translation of 15 cases the RSV and the NEB are in agreement. In other instances the NEB renditions are more striking. The old Arabic versions of the term are here studied. These probably exhibit the instinct of Oriental scholarship which seems to be akin to the lines on which the NEB proceeded.—J.J.C.

- 502r. R. BULTMANN, *Glauben und Verstehen*, Vol. IV [cf. *NTA* 10, p. 414].

(J. Cambier, *RevHistEccl* 62 [2, '67] 437-445):—An extensive critique of some major points. B assumes that truth is only that which can be attained by observation and human reasoning. But cannot we speak of supernatural truth revealed in salvation-history, realizing that this truth is expressed in an analogical manner and cannot be controlled by science? Furthermore, demythologization seems to be a negative hermeneutic. B's hermeneutic is in danger of first denying everything and then reinventing everything at the cultural level of modern man, and this operation involves the risk of denying revealed truth.—J.J.C.

503. T. F. GLASSON, "The Reckoning of Dates 'from B.C. to A.D.,'" *Exp Times* 78 (12, '67) 376.

Examples are given of how some recent writers overlook the fact that there was no year 0; when years B.C. are added to years A.D. it is always necessary to subtract 1 from the total.—G.W.M.

504. N. HILLYER, "Examples of Hendiadys?" *ExpTimes* 78 (12, '67) 376.

The advantages are shown of understanding several combinations of nouns as hendiadys in which the first noun is the true substantive: in Jn 14:6; Acts 1:25; 14:13; Rev 5:10; Jn 3:5; 1 Pet 2:25; 1:21; 3:15; 4:11, 14; 3:22. —G.W.M.

505r. W. G. KÜMMEL, *Heilsgeschehen und Geschichte* [cf. *NTA* 10, p. 130].

(W. Schmithals, *TheolLitZeit* 92 [5, '67] 347-352):—Summary. Praised. Minor reservations. K rightly interprets 1 Cor 7:34-36 as referring to a betrothed couple. The essay on 1 Thes does not succeed in establishing the integrity of the letter. Though K maintains a continuity between Jesus and the early kerygma, he does not explain why Paul and the primitive Church showed such little interest in the historical Jesus.—J.J.C.

506. H. LANGKAMMER, "Die Verheissung vom Erbe. Ein Beitrag zur Biblischen Sprache," *BibLeben* 8 (3, '67) 157-165.

Yahweh was Israel's inheritance for he gave his people all his promises and, so to speak, himself. On her part Israel recognized herself as heir to these promises and blessings. The LXX, chiefly on theological grounds, used the word *klēronomia* to designate this concept. The term implies an unchangeable owner and fittingly connotes a relationship which is unequal since all depends on God. In the NT, Jesus as the Son is seen to be the heir to the Father's goods and consequently on the same plane with him. Thus *klēronomia* forms the bridge for a better understanding of the terms "inheritance" and "heritage." —J.J.C.

507. G. M. LEE, "A Note on Old Testament Prophecies," *ExpTimes* 79 (1, '67) 22.

The "third day" tradition for the resurrection arises neither from Hos 6:2 nor from Ps 16:10 (against D. Hill [cf. § 12-295]). Mt's use of Isa 7:14 and other prophecies indicates how the texts were used to support otherwise authentic traditions.—G.W.M.

508. H. McCORD, "*Becor* and *Prototokos*," *RestorQuart* 10 (1, '67) 40-45.

From ancient times the first-born enjoyed special privileges and honor, and the term was often figuratively used to express special esteem for a person. Thus God called Israel, David, Christ and Christians his first-born. Christ is the first-born of all creation because he rules over all things which he created. He is the first-born of the dead, inasmuch as he was the first to rise never to die again. He is the first-born among many brethren because all his brothers and sisters look up to him in admiration and strive to be conformed to his image.—J.J.C.

509. M. McNAMARA, "Jewish Liturgy and the New Testament," *BibToday* 33 ('67) 2324-32.

Study of the Palestinian Targum, which grew out of Jewish liturgy, will reveal the NT's dependence on the liturgy. Examples are discussed of targumic renderings that shed light on such NT passages as Jn 1:4-5; 2 Cor 3:17; Lk 2:25 ff.; Mt 13:17 par.; Mt 25:31-46; and others.—G.W.M.

510. F. MUSSNER, "'UNA VOCE.' Zum Missbrauch einer alten Formel," *TrierTheolZeit* 76 (4, '67) 247-248.

A group of Catholics who wish Latin to be retained as the liturgical language of the Western Church, have taken the phrase "Una Voce" as the title for their organization. In the liturgy and in Scripture (cf. Eph 2:18-19; Heb 12:23-24; Rom 15:6) the phrase or its equivalent means, not that all use the same language, but that all hearts and minds are united in the praise of God.—J.J.C.

511. T. PRICE, "Biblical Terms and Social Structures," *BibTrans* 18 (4, '67) 179-183.

The NT writers naturally used the vocabulary of Palestinian city dwellers, and a Marxist critic points to this fact as evidence that Christianity depends on class-structured society. The charge is untrue because the gospel, when properly translated and presented, can speak to all men. Hence we should be careful not to import into our biblical renderings class connotations which are not necessarily embodied in the gospel's original social terms.—J.J.C.

512. F. SOLE, "Le grandi feste della religione israelitica (Pasqua—Azzimi—Tabernacoli—Pentecoste)," *PalCler* 46 (17, '67) 1077-88; (18, '67) 1153-63.

A detailed introduction to the major feasts of Israel in OT and NT times.

- 513r. J. W. WENHAM, *The Elements of New Testament Greek* [cf. *NTA* 10, p. 277].

(L. Schley, *TheolLitZeit* 92 [5, '67] 364-366):—Descriptive summary. Too much has been sacrificed for the sake of simplicity. The omission of the accents does not really help the student.—J.J.C.

Bulletins

514. ANON., "Biblia," *Stromata* 23 (1-2, '67) 173-187.

A bulletin of recent works on introductory questions, exegesis of both Testaments, and biblical theology.

515. M. BOUTTIER, "Chronique de Nouveau Testament. Panorama des ouvrages reçus et des dernières publications," *ÉtudThéolRel* 42 (2, '67) 143-151; (3, '67) 234-243.

A bulletin of recent introductory works, commentaries and works of exegesis and NT theology.

516. M.-É. LAUZIÈRE, "Écriture sainte: Nouveau Testament," *RevThom* 67 (3, '67) 478-487.

The bulletin comprises commentaries of scholarly popularization, studies on the Gospels and works dealing with NT theology.

GOSPELS—ACTS

Jesus

- 517r. H.-W. BARTSCH, *Das Auferstehungszeugnis. Sein historisches und theologisches Problem* (Hamburg: Reich, 1965), 31 pp.

(A. Suhl, *TheolLitZeit* 92 [8, '67] 586-589):—B aptly approaches the problem beginning with Marxsen's *Widerfahrnis des Sehens* [cf. § 12-524r], but he ignores the limits to historical knowledge which Marxsen has set down. Furthermore B has too many bold hypotheses about the early history of the Easter tradition for his work to constitute a real step forward.—J.J.C.

518. R. BROWN, "The Resurrection and Biblical Criticism," *Commonweal* 87 (8, '67) 232-236.

The Gospels' evidence for Jesus' resurrection hinges on the experiences of those who testified they had seen the risen Jesus and on the missing body or empty tomb traditions. To construct a chronological sequence for the post-resurrection appearances is of questionable validity. Each of the six Gospel accounts (Mt 28; Mk 16:1-8; Lk 24; Jn 20; Jn 21; Mk 16:9-20) centers upon an all important appearance to the Eleven in which they are commissioned for their future task. As far as the substance and function are concerned, all six accounts are narrating the same appearance. To admit that the stories about the empty tomb are late is certainly not to claim that the tomb was not empty and that Jesus' body remained in it. There is no statement in the NT which would in any way suggest such a claim. Furthermore, acceptance of the empty tomb tradition in the early Church is hard to explain if Christian leaders knew that the tomb was not empty. Finally, the NT evidence, even when studied critically, remains firmly on the side of bodily resurrection. Yet one must understand bodily resurrection not so much in terms of simple resuscitation but rather in Paul's sense of transformation (1 Cor 15:35 ff): the body raised is a spiritual and imperishable body, quite different from the body placed in the tomb. The body of Jesus is involved; but, in loyalty to Paul, we must maintain that it is a changed body.—D.J.H.

519. H. H. COHN, "Reflections on the Trial and Death of Jesus," *Israel Law Review* 2 (3, '67) 332-379.

The Jewish leaders did not try Jesus. In fact they vainly tried to save him. The only trial was the Roman process before Pilate. Any active participation of the Jews in the trial before Pilate is legally untenable and logically and psychologically improbable. The Gospel stories can reasonably be explained

only by the tendency to shift the blame from the Roman Procurator, where it belonged, to the Jews who were innocent. Many arguments are presented for this view, and the conclusion is drawn that the Jewish people were then ardent admirers of Jesus but were not well disposed to their own leaders. Aware of this attitude, the "chief priests," though willing to get rid of an idealist reformer like Jesus, did not think it worthwhile to cause a public "uproar" and further alienate the people by taking any action against Jesus.

There was no Jewish trial, but there was an interrogation before the Sanhedrin. Knowing that Pilate was going to judge Jesus next morning, the high priest wished to prevent the Romans from executing a Jew who happened to enjoy the love of the people. The plan adopted was to arrest Jesus with the help of the Romans and to bring him before the Sanhedrin which sought to find witnesses who would testify to his innocence; they also attempted to induce Jesus to plead not guilty and to promise to make no more trouble. But these efforts proved fruitless; Jesus continued to assert his Messianic claims, and the "chief priests," frustrated in their plan to save him, led him to Pilate. With this act the participation of the Jewish leaders ceased. Certain Talmudic references have been cited to support the view that there was a Jewish trial, but the arguments do not stand up under examination. Several other phases of the trial and the crucifixion are discussed in detail.—J.J.C.

520. C. CURRAN, "The Ethical Teaching of Jesus," *Commonweal* 87 (8, '67) 248-258.

Can anyone be expected to live the ethical teaching of Jesus? While all admire the beauty and sublimity of his ethical teaching, the moral demands made by it (leaving all things, hating father and mother, etc.) are radical and seemingly impossible. Yet the moral teaching of Jesus must be understood in its eschatological context as a constant reminder of the absolute claim made by the reign of God on the follower of Jesus. As such, it does not propose universal norms of conduct obliging all Christians under all circumstances; rather, statements such as turning the other cheek, walking the extra mile, etc., illustrate the radical demands accompanying the presence of God's reign. Although the followers of Jesus and his Church can never forget his radical ethical teaching, the imperfections and sinfulness characterizing the present time mean that the Christian often falls short of the goal described by Jesus. Accommodation to present reality is a necessity at times, and even seems to underlie the early Church disputes about the indissolubility of marriage (Mt 5:32; 19:9; 1 Cor 7:12-16). But the absolute claims of God's reign and our neighbor's needs never allow the Christian to be content when it is necessary to fall short of Jesus' radical moral teaching. The Christian always possesses an uneasy conscience. In short, the ethic of Jesus is both gift and demand, for it constantly reminds the Christian of his need for God's mercy and forgiveness and, at the same time, beckons him to open himself ever more to the call of God and neighbor.—D.J.H.

521. A. DULLES, "Jesus of History and Christ of Faith," *Commonweal* 87 (8, '67) 225-232.

In discussing the relation between the Jesus of history and the Christ of faith, Bultmann neglects the continuity between Jesus' preaching and that of the early Church and denies any religious value in the pre-resurrection kerygma, while the post-Bultmannians (Bornkamm, Käsemann, Fuchs) tend to overlook the discontinuity and even to put the pre-resurrection kerygma on a par with the Easter message. A more balanced approach would be to distinguish two stages of Christological faith: (1) inchoate or implicit faith demanded by Jesus in his public ministry; (2) full and explicitly Christological faith corresponding to the kerygma of the Church. In such a scheme, the earlier kerygma is not dismissed as irrelevant, but seen as a means disposing men to accept the claims of the Easter proclamation; those drawn first to Jesus in the humble form of his humanity are more prepared to welcome the good news that God has glorified him.

To depict the Jesus of history, Bultmann bases his research on a positivistic theory of history while the post-Bultmannian movement has affinities with W. Dilthey's existential historiography. Neither approach is totally adequate for disentangling the Gospels' tantalizing mixture of authentic recollections and midrashic elaboration written from the standpoint of faith. At any rate, there is no theologically neutral historical Jesus: he must either be seen simply as a man like ourselves or as the one whose meaning was fully disclosed by what happened at Easter. Furthermore, one may force traditions about the historical Jesus into the framework of a naturalistic world view as Bultmann does, but if we are receptive to the Evangelists' own evaluation of Jesus, we will have to adjust the canons of historical method to handle a potentially unique case.—D.J.H.

522. Z. C. HODGES, "Form-Criticism and the Resurrection Accounts," *BibSac* 124 (496, '67) 339-348. [Cf. § 11-714.]

In order to decide whether the resurrection narratives can legitimately be subjected to form-critical analysis, C. H. Dodd's "The Appearances of the Risen Christ: An Essay in Form-Criticism of the Gospels," Lightfoot *Festschrift* (1955) 9-35, is taken as a basis of study. D classifies three of the resurrection accounts as concise, two as circumstantial and four as doubtful or intermediate, and finds in them an underlying five-point pattern. However, four of his five points are so inevitable in any resurrection narrative that they have little value. Moreover, the pattern is really seen only in Mt 28:8-10; other instances can be adduced only when prudent adjustments or reservations have been made. Also, the fact that of the nine instances four belong to the doubtful class shows the pursuit of the pattern to be illusory. This analysis of the form-critical approach supports the conservative view of the Gospels.—J.J.C.

523. L. MALEVEZ, "Jésus de l'histoire, fondement de la foi," *NouvRevThéol* 89 (8, '67) 785-799.

How and under what conditions can the Christ-event offer most men a solid basis for their faith? Certain points in the Gospels provide the answer. Jesus' attitude toward the Father establishes historically that the Son made himself the messenger of God's absolute communication to man, and Jesus lived this absolute communion with God. Here men have a concrete sign upon which to base their faith. Furthermore, the Son abandoned himself entirely into the Father's hands as manifested in his dying prayer and in the agony of Gethsemane. These and similar instances provide the educated Christian with sufficient certitude that the Jesus of history manifested that union with God which he proclaimed. This evidence is a sound foundation for faith.

However, in order to believe, the reader cannot view the evidence with complete detachment. He must commit himself entirely to God, renouncing all worldly support. The message presents itself as a mystery not rigorously provable, as surpassing in its existence the creative possibilities of human reason. At the same time its transcendence has its counterpart in the openness of man's spirit. One can detect here a certain similarity to the existential interpretation of faith.—J.J.C.

- 524r. W. MARXSEN, *Die Auferstehung Jesu als historisches und als theologisches Problem* [cf. *NTA* 9, p. 275].

(A. Suhl, *TheolLitZeit* 92 [8, '67] 586-589):—Extensive summary. M's work can contribute to clarity of methodology. His methodological insights, to which he does not always remain faithful, and his observations on what he calls the *Widerfahrnis des Sehens* deserve further study.—J.J.C.

525. G. G. O'COLLINS, "Is the Resurrection an 'Historical' Event?" *Heyth Journ* 8 (4, '67) 381-387.

W. Pannenberg, H. F. von Campenhausen and A. Richardson describe Christ's resurrection as historical. Others object that the resurrection does not meet their requirements for an historical event: (1) that the causality at work should in principle be open to examination, (2) that the alleged event should be reported by impartial observers, (3) that it should bear analogy to events we commonly experience. An historical occurrence is better described as something significant that is known to have happened in our space-time continuum. Not being an event *in* space and time the resurrection is not properly called historical. In rising, Christ passes out of the datable, localizable conditions of this world to a glorified existence. The Easter confession of the apostles is historical. Their encounters with the risen Christ are historical from their side, but not from the side of Christ himself. These episodes do not occur at certain times and places in his risen life. The tomb and the "three days" specify his last place and time *in* human history.—G.G.O'C. (Author.)

526r. N. PERRIN, *Rediscovering the Teaching of Jesus* [cf. *NTA* 11, p. 376].

(R. H. Fuller, *TheolToday* 24 [3, '67] 412-414):—Summary of the argument. The reviewer is in complete agreement with P's criteria for the authenticity of the Jesus tradition, though he would apply them somewhat differently. The Church modified pre-given traditions rather than create new traditions *ex nihilo*.—G.W.M.

527. P. SIMPSON, "Historicity of the Resurrection," *Studies* 56 (223, '67) 225-236.

According to the NT the historical facts are these: soon after the crucifixion the apostles asserted that they had seen the Lord, and they insisted he was risen from the dead despite the skepticism of some and the hostility of their enemies. Paul likewise insisted that Christ was risen from the dead contrary to Greek philosophic thinking. These first-generation Christians were in a better position than we to judge whether this central apostolic statement was based on fact or merely on hallucination or purely subjective experience. In the absence of convincing reasons of literary or historical character no a priori conviction that an objective resurrection from the dead could not and therefore did not happen can justify us scientifically in forming an opinion contrary to theirs.—J.J.C.

528. P. STAPLES, "Occasions for Sexual Abstinence in the Bible," *ModChurch* 11 (1, '67) 26-29.

The Gospels do not record the presence of either wife or conjugal activity in the life of Jesus and the apostles. It is possible that a setting of preparation for holy war, to culminate in a rededication of the Temple, demanded a period of sexual abstinence. This explanation would leave open the possibility that Jesus and his disciples were married.—G.W.M.

529. S.-E. SZYDZIK, "Der Prozess Jesu und die Juden," *KathGedanke* 23 (1, '67) 2-7.

A historical investigation of the Gospel accounts shows that Jesus was at once the victim of opposition to the official Judaism of his day and the victim of Roman power politics. But the true meaning of the trial of Jesus rests on faith, not on the historical or the juridical, and it allows no condemnation of Judaism in history.—G.W.M.

Resurrection, cf. § 12-537.

Christology

530. L. FATUM, "Jesu 'selvbevidsthed' og kristologien" [Jesus' Selfconsciousness and Christology], *DanskTeolTids* 30 (3, '67) 147-182.

Jesus' titles and attributes come from widely divergent religious contexts. Here the initial accounts in Mk are the starting point for seeking to discover

what relationship links the preaching Christ and the preached Christ. There are traces of a mixture of tradition, reflection and redaction. Jesus is depicted in his earthly existence in light of the Messianic faith. Thus the Son of Man is identified with the Servant. The first nucleus of Mk must have been the Passion narrative where Jesus does not appear under Messianic traits, but this "theologia crucis" combines with an eschatology relating to the resurrection, which both supposes and clarifies it. The distant figure of the Son of Man becomes the kingdom present in the person of Jesus, and the life of Jesus serves as a framework for the salvific action of God. (In Paul, who is also very much concerned with the Passion, the title of Son of Man disappears, since he possesses no tradition about Jesus of Nazareth.) Primitive Christology projected Jesus' Messiahship into the consciousness of Jesus. But it is not possible, finally, to go back beyond the mediation of the early Church.—L.-M.D.

531. C. M. GRENVILLE, "The history of Jesus and contemporary christology," *LouvStud* 1 (3, '67) 269-283.

Historicocritical research makes possible a better understanding of NT Christology and thus provides a richer biblical theology of Christ for our day. Further, it demonstrates *that* and *how* NT Christology developed. Thus it is clear that historicocritical research is compatible with dogmatic theology. But there remains the hermeneutical problem of translating the meaning of the Christ-event into the language of today.—J.J.C.

- 532r. W. KRAMER, *Christos, Kyrios, Gottessohn* [cf. *NTA* 8, p. 155].

(H. Hegermann, *TheolLitZeit* 92 [8, '67] 589-593):—The methodology is good and carefully followed, and a vast amount of material is clearly and concisely presented. K analyzes the formulas and then studies their history according to form-critical principles. At times, because he has limited himself to the Pauline material, he fails to do justice to the light which other NT writings can shed on the pre-Pauline material. Thus he believes that the early Aramaic community did not combine the title of Christ with its understanding of Jesus' death. However, the Passion narratives, especially the title on the cross, would suggest the opposite. Moreover, K has two unproved assumptions: that the formula was the creative principle for the early Christian proclamation; and that the more complex formulas were earlier, the simpler ones later developments.—J.J.C.

- 533r. W. PANNENBERG, *Grundzüge der Christologie* [cf. *NTA* 9, p. 286; § 11-668r].

(J. M. Owen, "Christology and History," *RefTheolRev* 26 [2, '67] 54-64 [cf. § 11-668r]):—In P's view of history several pairs are closely related or even merged, e.g. fact and meaning, salvation-history and world history, faith and reason. However, closer examination reveals several weaknesses in his position. The relation between fact and meaning is not so close as he would

have it. If they really belonged together, no happening could be fully known until its significance was completely understood. The kerygma is the most adequate way of presenting the whole event both because of the prime agency of God and because of the eschatological character of Jesus' ministry, death and resurrection. This means that the event is not entirely tractable for historical reason, and that faith which apprehends the event through its proclamation is neither itself historical knowledge nor justifiable on historical grounds. Further, P affirms there is no meaning in history except in virtue of the context of world history. This extension of historical context to mean history as a whole is a secret shift from the historical to the metaphysical. Theologically we must speak of Jesus in relation to history as a whole and must mean thereby the beginning, future and end as well as the present and the past. But P's program does not meet the problem; the true theology of history walks by faith and not by sight.—J.J.C.

534. W. THÜSING, "Erhöhungsvorstellung und Parusieerwartung in der ältesten nachösterlichen Christologie (Fortsetzung)," *BibZeit* 11 (2, '67) 205-222. [Cf. § 11-1012.]

F. Hahn in his *Christologische Hoheitstitel* (1963) claimed that the earliest Christology had no concept of Jesus' exaltation, i.e. of his being enthroned in power. A detailed comparison with H's work helps to define clearly the special question treated in the present articles whose presuppositions are here explained and justified. The article's second part examines the method of approaching the exaltation concept. Paul's kerygma includes both the expectation of the parousia (1 Cor 15) and the realization that Jesus is presently acting in the Church (1 Thes 1:1; 2:14, etc.). Furthermore, the surprising results which the resurrection appearances produced indicate that Jesus was influencing his followers. Also, the establishment of the *Urgemeinde* makes it clear that the exalted Jesus directed the apostles, since they as Galileans would hardly have chosen to remain and preach in hostile Jerusalem as the center of their apostolate. Finally, the early Church's *maranatha* addresses Jesus who is presently glorified and yet to come, as is clear from Apoc 22:20.—J.J.C.

535. D. VON ALLMEN, "Des christologies de l'Église primitive à la christologie de Jésus," *RevThéolPhil* 17 (4, '67) 259-266.

A brief critique of some aspects of O. Cullmann, *Die Christologie des Neuen Testaments* (2nd ed., 1958) and F. Hahn, *Christologische Hoheitstitel* (2nd ed., 1964).

Hahn's reconstruction of the stages of early Christology hardly explains how the first Christians from the beginning saw in the resurrection the commencement of the eschatological drama and the announcement of Jesus' return as the Son of Man. Also, Hahn incorrectly maintains that the primitive community was living exclusively in an eschatological tension.

Cullmann ascribes to Jesus a Messianic consciousness, arguing partly from Jesus' identification of himself with the Suffering Servant of Isa 53. Such a consciousness, however, is not needed to explain Jesus' statements about the suffering Son of Man.

Hahn claims that only those passages are authentic in which Jesus refers to the Son of Man as a third person. However, in these texts Jesus anticipates the judgment of the Son of Man, a judgment he would not have known unless he himself were the Son of Man.—J.J.C.

Son of Man, cf. §§ 12-545r; 12-590.

Synoptics

536. W. A. BEARDSLEE, "The Wisdom Tradition and the Synoptic Gospels," *JournAmerAcadRel* 35 (3, '67) 231-240.

Wisdom teaching presents man's life in concrete, social contexts and the significance in this life of God's righteousness, justice and moral purpose.

In the Matthean Gospel wisdom as a concept plays a secondary role with respect to the emphasis on love. Wisdom is related to this principle of *agapē*. The Q-document uses wisdom basically as an instrument for understanding man's life. Through wisdom the Christ concretizes the transcendent in the contexts of daily living. Rather than legally codifying wisdom, the author presents it as human, brotherly love.

Historically Jesus employed two wisdom literary forms, the parable and the proverb. These are used to illuminate man's concrete human relatedness to other persons and to the serious problems in which he is necessarily involved.—J.H.C.

537. M. BRÄNDLE, "Die synoptischen Grabeserzählungen," *Orientierung* 31 (15-16, '67) 179-184. [Cf. §§ 12-111—112.]

The article analyzes the genre and the structure of Mk's account of the women at the grave and examines the parallels in Mt and Lk, particularly as they differ from Mk. The question of the historicity of the material is deliberately not treated. Nevertheless the essay brings out the theological content of the passages and shows that they have a religious meaning, no matter how scientific study may judge of their historical value.—J.J.C.

538r. W. R. FARMER, *The Synoptic Problem* [cf. *NTA* 9, p. 430; § 11-182r].

(W. Schmithals, *TheolLitZeit* 92 [6, '67] 424-425) :—Summary. F's rejection of the Two-Source theory is unconvincing; the hypothesis rests not only on unscientific bases but on exegetical grounds which are not refuted here. We have yet to explain the Markan omissions if Mk uses Mt and Lk. Above all, F does not take into consideration the way in which redaction-criticism confirms the Two-Source theory.—G.W.M.

539. S. FREYNE, "The Twelve Apostles—An Essay in Redaction Criticism," *IrTheolQuart* 34 (3, '67) 242-253.

In a very conscious manner the Evangelists have introduced into their narratives the call of the Twelve. In their general presentation Matthew and Mark have applied the term "apostles" to the Twelve within the context of their association with Jesus before the resurrection. Luke's presentation is a development of their position. In Lk-Acts he is the only NT writer who makes a conscious attempt to show how, after the earthly life of Jesus, the Church came into being, and to relate the one to the other. His presentation of the Twelve as the apostle witnesses from whose experience the mission of the Church originates ensures that their fundamental, eschatological position in the community is preserved in a missionary setting. At the same time he safeguards the supreme importance of Paul. The Twelve received the mission of the Servant to the ends of the earth while Paul completes the mission by bearing witness in Rome, the capital of the ends of the earth, as the servant prophet who is destined to become the suffering servant. From the foregoing it follows that G. Klein, *Die Zwölf Apostel* (1961), is incorrect when he maintains that it was Luke who introduced into early Christianity the notion of the Twelve Apostles.—J.J.C.

540. A. GOETTMANN, "L'attitude fondamentale du disciple d'après les Synoptiques: l'enfance spirituelle," *BibVieChrét* 77 ('67) 32-45.

(1) Jesus demanded that the disciples become as little children. This means that, unlike the Pharisees who ascribed justification to their own efforts, the disciple realizes that he is utterly helpless in his relation to the kingdom. (2) The entrance of the disciple into the community of Jesus requires a total abandonment to God, and this abandonment connotes the cross with the consequent sacrifice of one's freedom and preferences. (3) Furthermore, the notion of spiritual childhood has important implications for apostolic life. (a) Being a disciple is an intensely personal relation, and the disciple because of his intimate union with the master is moved to preach the gospel. (b) The disciple is entirely committed to Jesus' work at the present moment. (c) Spiritual childhood naturally results in effective apostolic work. Spiritual childhood, when properly understood, is seen to be the heart of the gospel and the essence of its message.—J.J.C.

541. R. P. C. HANSON, "The Assessment of Motive in the Study of the Synoptic Gospels," *ModChurch* 10 (4, '67) 255-269.

According to some scholars the presence of theological motive in Gospel sayings renders them historically suspect. Since no saying (or silence) can escape an assignment of theological motivation, history vanishes behind the kerygma. Reconstruction of the Evangelist's motives displaces the search for facts, and the procedure is in danger of becoming a dogmatic stance: since there is no

history, it is solemnly found that history cannot be recovered. Similarly applied, the method would reduce classical history to the same impasse.

But it is through Jesus' words and deeds that (very soon) some choose to write their "theological motives." To recognize this and, at the same time, to claim that none of it enables us to reconstruct his teaching and career is so absurd as to be impossible. It is argued that the Evangelists felt themselves inspired and therefore free to create (D. E. Nineham) or that the gift of prophecy eliminated the distinction between the Jesus of history and the Jesus of faith. But it is doubtful that any Evangelist considered his writings as inspired Scripture, and Luke clearly presents his volume as a work of history.

Without a knowledge of the historical Jesus even the Jesus of the Church's faith becomes a will-o'-the-wisp. It is equally mistaken either to make the Jesus of history a substitute for the Jesus of faith (Liberal Protestants) or to let a spiritual experience replace the Jesus of history (Catholic Modernists).—E.E.E.

542. H. MEYNELL, "The Synoptic Problem: Some Unorthodox Solutions," *Theology* 70 (567, '67) 386-397.

Recent and highly damaging criticism of what has been called "the one assured result of modern inquiry into the synoptic problem," namely the dependence of Mt and Lk on Mk, has scarcely affected the majority of theologians. Worthy of particular attention, however, are the rival theories of two critics of the "accepted" position: P. Parker in *The Gospel Before Mark* (1953) and W. R. Farmer in *The Synoptic Problem* (1964). The latter has already deplored the assumption that authors who do not accept Markan priority merit no serious consideration—an assumption which may explain the neglect of Parker's book. A brief analysis of nine problem areas, suggested by supposing that Farmer's theory (that Mk was written as a compromise between Mt and Lk) is correct, leads to the conclusion that in most of the nine areas Parker makes a stronger case than Farmer. Indeed, only in the first area—the problem of the ordering of materials in the Synoptics—is the evidence strongly in favor of Farmer. Yet even here one can suggest, though very tentatively, a modification of Parker's theory which would meet this difficulty: the order of the original Markan version at Rome, which differed only in this respect from our present Mk, "was re-arranged to tally with that of Matthew and Luke whenever they agreed," once Mt and Lk became known in Rome.

In support of such a modification one could cite evidence from Papias and Clement of Alexandria, not to mention the "curious combination" in Mk of primitive features with others which suggest lateness. Generally it is Parker's theory which explains better than Farmer's the difficulties involved in the eight other areas also: the relative vocabulary and the different relationship therein between Mt-Lk and Mt-Mk; the systematic difference in parallels in Mt and Lk to passages in Mk; the Aramaic coloring of Mk; the primitive vs. secondary nature of special Markan material; signs of abbreviated material in Mk; readings in Lukan parallels which disagree with Mk; the small, but not inconsiderable,

number of verbal agreements between Mt and Lk against Mk; the Q-document hypothesis. The modification of Parker's theory here suggested, while advanced with no great confidence, is more consistent with the evidence in these eight problem areas also.—J.W.H.

543. G. T. MONTAGUE, "La formazione degli Evangelii," *BibOriente* 9 (4-5, '67) 183-196.

Translation of an article in *BibToday* 1 (14, '64) 892-904 [cf. § 9-495].

544. N. H. PALMER, "Lachmann's Argument," *NTStud* 13 (4, '67) 368-378.

In Synoptic passages the absence of agreement against Mk is often used to prove that these passages were taken by Mt and Lk independently from Mk. B. C. Butler has dubbed this inference the "Lachmann fallacy" and shown why it is erroneous. He points out that Lachmann himself did not so much commit a fallacy as make an unwarranted assumption, taking it for granted that all three Evangelists derived their material from a common written or oral source. Lachmann presented his view in a Latin article published in 1835, the substance of which is here translated. The study shows that the article contains no trace of an argument from the absence of agreement against Mk.

This then would seem to be the sequence in the growth of Synoptic criticism. Lachmann first tried to argue from the phenomena of order. His successors in Germany worked out several forms of *Grundschrift* and *Urmarcus* theory. Later scholars, E. A. Abbott, Wellhausen *et al.*, were guilty of the "Lachmann fallacy." A formal and nearly correct treatment of the argument from the absence of agreement against one of three texts was first given by H. Quentin in discussion of the Vulgate text. The precise application of this technique of triple comparison to the Synoptic problem is probably due to Butler himself.—J.J.C.

- 545r. H. E. TÖDT, *The Son of Man in the Synoptic Tradition* [cf. *NTA* 10, p. 284; §§ 11-677r—678r].

(A. J. B. Higgins, *ScotJournTheol* 20 [3, '67] 366-368):—Descriptive summary. Praised with some reservations. T emphasizes the purely soteriological connection in Jesus' teaching between himself and the eschatological Son of Man. The current interest in finding in Jesus' words an implicit Christology can profitably be extended, however, to include those Son-of-Man sayings which are most probably authentic.—J.J.C.

- 546r. D. O. VIA, JR., *The Parables* [cf. *NTA* 11, p. 377].

(N. Perrin, "Biblical Scholarship in a New Vein," *Interpretation* 21 [4, '67] 465-469):—This is an exciting book because V brings to it a knowledge of literary criticism that is rare in interpreters of the parables. He is at the same time fully master of the type of historical scholarship represented by J. Jeremias, and he complements it in a valuable way by combining it with literary analysis of the parables as aesthetic objects and by existentialist interpretation. Of the

four aspects of V's method, the third, which applies the canons of non-biblical literary criticism, is his strong point, and the fourth, which seeks to identify an understanding of existence in the parables, is his weak point since it seems to result in a mere existentialist restatement of the message which Jülicher had already drawn.—G.W.M.

547. H. P. WEST, "A Primitive Version of Luke in the Composition of Matthew," *NTStud* 14 (1, '67) 75-95.

The old arguments that Mt and Lk independently used Mk have been badly shaken. The agreements of Mt and Lk against Mk strongly suggest that both knew an edited form of Mk. And if Mt used Mk and Primitive Luke, then the agreements of Mt and Lk against Mk, both positive changes and omissions, are easily explicable. Mt could save himself a great deal of work if he chose to abide by some of the modifications of Mk made by the editor of Primitive Luke.

The uncertainty about the original shape, content and very existence of Q has increased. Further, it is an unwarranted assumption to hold that the contents of the hypothetical Q were as acceptable and useful to Mt as the contents of Mk. If the source of Mt and canonical Lk were a strongly antinomian Gospel like Marcion's or like our hypothetical Primitive Luke, then the assumption that Mt would use both Gospel sources to the same extent would be misleading. If Mt has used Mk and Primitive Luke, then his omissions from and modifications of these sources form a recognizable pattern which emerges from his use of Mk and from his special material. While the existence of Primitive Luke as a source of Marcion, Lk and Mt cannot be proved, it seems at least as probable as Q as a source of Mt and Lk.—J.J.C.

Matthew

548. D. S. DEER, "The Implied Agent in Greek Passive Verb Forms in the Gospel of Matthew," *BibTrans* 18 (4, '67) 164-167.

Over 200 instances of passive verbs with an implied agent are found in Mt, and most of these have no parallel in Mk and Lk. God is the implied agent in more than 100 of these texts. *Today's English Version* aptly indicates the agent to be supplied: e.g. "God will comfort them," "God will satisfy them fully," etc. (Mt. 5:4 ff.). This study of implied agents should be extended to Mk and Lk and eventually to the entire NT. [The article is the summary of an S.T.M. thesis.]—J.J.C.

549. C. S. PETRIE, "The Authorship of 'The Gospel According to Matthew': a Reconsideration of the External Evidence," *NTStud* 14 (1, '67) 15-32.

Despite the skepticism of many, the statement of Irenaeus that Papias was a hearer of John deserves serious consideration since it is supported by a chain of evidence reaching at least down to the 7th century. Moreover, Eusebius in contradicting Irenaeus seems to have made a hasty conclusion from Papias' text.

Papias' use of *presbyteroi* is the key; the word means the "ancient worthies." He says that he has learned from the ancient worthies and inquired from their associates; and among these worthies he mentions the names of several apostles. Papias, therefore, does not deny that he was a hearer of John but seems to say that he was. Furthermore, Eusebius' mention of a John other than the apostle has occasioned the creation of the mythical John the Elder. It was not Eusebius himself but his translators who are responsible for John the Elder. If the Church historian had wished to speak of the Elder, he would have written *Iōannēs ho presbyteros* and not what he actually wrote, *ho presbyteros Iōannēs*, "the John already mentioned."

Now Papias who was a hearer of John (the apostle) affirmed that Matthew wrote the *logia* in the "Hebrew" language. The *logia* seems to mean the Gospel, for so Papias, Eusebius and others understood the word. Thus Papias says that Matthew compiled his Gospel in the "Hebrew" language and that each translated it as he was able. This testimony rests on firmer ground than the best guesses of today.—J.J.C.

550. G. STRECKER, "The Concept of History in Matthew," *JournAmerAcadRel* 25 (3, '67) 219-230.

A slightly abbreviated version of S's article in *EvangTheol* 26 (2, '66) 57-74 [cf. § 11-190].

- 551r. [Mt 1—2] O. DA SPINETOLI, *Introduzione ai Vangeli dell'Infanzia* [cf. *NTA* 12, p. 255].

(P. C. Landucci, "Il dramma della esegesi moderna," *PalCler* 46 [20, '67] 1268-74; [21, '67] 1338-43; [22, '67] 1380-86):—The arguments presented for a new interpretation of the infancy gospels, e.g. apologetic interest, midrashic genre, etc., are examined and found to be inconclusive or to favor the traditional interpretation. The divergences between Mt and Lk, for example, do not create difficulties but rather manifest the marvelous harmony which results when writers narrate similar events from different viewpoints and with different interests. The book illustrates the tragedy of a trend in modern Catholic exegesis which strives to establish the historical, dogmatic, theological and other values of Scripture but actually undermines them.—J.J.C.

552. S. BARTINA, "¿Casa o caserío? Los magos en Belén (Mt 2,11; 10,12-14)," *EstBib* 25 (3-4, '66) 355-357.

Like the Hebrew word *bayt*, the Greek forms *oikos/oikia* can refer either to a building or to a village, the more so when rendering a Semitic original. Mt uses *oikia* for "village" in 10:12-14 (parallel in the context to *kōmē*), and "village" would provide a better sense for *oikos* in the Magi story also (2:11).—G.W.M.

553. [Mt 6:9-13] W. KNÖRZER, "Unser Vater im Himmel. Das Gebet des Herrn als Inbegriff des Evangeliums," *BibKirche* 22 (3, '67) 79-86.

Tradition-history and kerygma are the dominant interests in this presentation of the contents of the Our Father.

Mt. 9:15, cf. § 12-563.

554. L.-M. DEWAILLY, "La parole sans oeuvre (Mt 12,36)," *Mélanges offerts à M.-D. Chenu*, Bibliothèque Thomiste XXXVII (Paris: J. Vrin, 1967), 203-219.

V. 36 belongs to a small unit (vv. 33-37) whose connection with vv. 22-32 is not very close. Hence it is not at all necessary to understand it in relation to that discussion. The constant meaning of *argos*, consistent with its etymology, as well in Greek literature as in the Bible, both OT and NT, and even in Philo and Josephus, is "without work." The original Hebrew or Aramaic is hard to determine with certainty. But the meaning is clear: it refers to the normal correspondence between heart, word and action, which finds expression in many other ways in biblical anthropology. It is the absence of this correspondence which will be condemned by God. Thus the composition of vv. 33-37 regains a genuine unity, whatever may be the origin of its different elements.—L.-M.D. (Author.)

555. [Mt 13:1-52] J. DUPONT, "Le chapitre des paraboles," *NouvRevThéol* 89 (8, '67) 800-820.

A minute verse-by-verse scrutiny of the sermon in parables as found in each of the Synoptics leads to these conclusions. The unbelief of Israel, an acute problem for the early Church, controls the Markan and Matthean redaction of the discourse. At the end of the apostolic age men were asking why Jesus spoke in parables knowing that he would not be understood. Mk appeals to the secret design of God: the message of Jesus was destined to to be accepted. Mt has a similar explanation but adds to it the personal responsibility of those who are rejected. Lk is not concerned with the problem why Jesus spoke in parables but how the word may be fruitful. He insists that the word must be heard with faith and be constantly put into practice.

Several stages of growth can be detected in the transmission of the sermon. In a pre-Markan source the three Markan parables were grouped together; later a commentary on the parable of the sower was added. Mk added new material to explain the problem posed by the unbelief of Israel. Mt used Mk and like him was concerned with the incredulity of the Jews but presented a more nuanced solution to the question. Lk, though he used Mk as a source, had a different viewpoint from Mt and Mk. He is less concerned with theology than with Christian life and practice. These observations make it clear that the Evangelists in editing their material were not intent on transmitting verbatim what Jesus said but were concerned with applying his words to the needs and circumstances of their own day.—J.J.C.

556. [Mt 14:22-33] A.-M. DENIS, "Jesus' walking on the waters. A contribution to the history of the pericope in the Gospel Tradition," *LouvStud* 1 (3, '67) 284-297.

Exegetes differ much on the meaning of the incident. Certain themes are here brought into play which are instructive in themselves and in their use elsewhere. Such are prayer, a mountain, the disciples' difficulty, Jesus' saying, etc. Similarity to the incident appears in the accounts of the miracles at the Red Sea and the Jordan and in Jonah (cf. Job 9:8; 38:16 and Qoh 24:3).

In narrating the incident each Evangelist has his own interest. Mt's intent is ecclesiological as well as Christological. For Mk the event is a theophany, a manifestation of the transcendent Lord who will "pass by them" as God did at Sinai. Jn depicts the danger more impressively and makes the saving intervention more majestic.

It seems that prior to the composition of the Gospels there was an original account written in Greek, though the historical substratum of the incident now escapes us because the literary investigations of the pericope are not sufficiently advanced. Mt reworked the pericope developing a soteriological and ecclesiological aspect. Mk has altered the pericope with a Christological purpose. There is an eschatological revelation of the Lord of the Eucharist to the Twelve who reveal their stupidity when faced with this revelation. Jn depicts the glorified Lord of the ascension who by a sovereign intervention saves his own from the dangers of darkness and the sea.—J.J.C.

Mt 15:21-28, cf. § 12-565.

557. [Mt 16:18-20; 18:15-18] R. LORIA, "'Legare e sciogliere' nella Chiesa primitiva alla luce della dottrina del Corpo Mistico," *PalCler* 46 (15-16, '67) 978-996.

When speaking of the Church's power to forgive sins, the apologists and the early Fathers appealed, not to Jn 20:21-23, but to Mt 16:18-20 and 18:15-18. In the latter texts the power of binding and loosing reflects the background of the synagogue with its excommunications and reconciliations. The excommunication implicit in the Gospel passages applies both to the external forum (the member is cut off from the visible Church) and to the internal forum (the sinner ceases to be a living member of the Christian body and is excluded from the Eucharist, etc.). Loosing signifies a reconciliation both in the external and the internal forum. However, lacking detailed information from the sources, one can only surmise how the sacrament of penance was administered in the early Church.—J.J.C.

558. [Mt 17:14-20] J. WILKINSON, "The Case of the Epileptic Boy," *ExpTimes* 79 (2, '67) 39-42.

The details recorded in the Gospels, when compared with the medical description of the disease, show that the boy suffered from the major form of epilepsy.

In some cases the cause of the disease can be determined and removed. In other cases the cause cannot be determined. If demonic possession is a fact, it could cause some cases of epilepsy and may have done so here. There is no method of treatment which will immediately and permanently cure an epileptic. That is why Jesus' cure of this boy is so striking from a medical point of view.—J.J.C.

Mt 20:20-23, cf. § 12-566.

559. [Mt 26:36-46] S. L. JOHNSON, "The Agony of Christ," *BibSac* 124 (496, '67) 303-313.

An exegesis of the text with some practical reflections.

560. U. LUCK, "Herrenwort und Geschichte in Matth. 28,16-20," *EvangTheol* 27 (8-9, '67) 494-508.

The sharp cleavage between the historical Jesus and the proclaimed Christ of the early Church creates problems for our contemporary Church doctrine and practice. If a saying such as Mt 28:16-20 is only a "community-construct," how can it claim the authority of the Lord and validate contemporary Church doctrine and practice?

Mt 28:16-20 is rooted in a developed Church-situation and in a cognate theological reflection. Underlying this pericope is a Christology which is notably different from that found in Mt 10:5 and 10:23. In the latter places Jesus is the Son of Man who will soon come; in Mt 28 Jesus has become the Lord of the world. Mt proclaimed the risen Jesus as the Lord of the whole world because Jesus had actually shown himself to be the Lord of the whole world, Gentile and Jewish, in that he had actually been accepted in faith by all nations. What had been expected only as future event with the parousia (Dan 7:14), has now proved itself to be present reality. The sayings of the glorified Lord are originally prophetic utterances in determinate situations of the community, manifesting that the Lord is acting and speaking in these community situations. Hence the genesis of Mt 28:19.

For Mt the history of God's dealings with Israel is only an epoch on God's way toward the whole world. The high point of this epoch was the coming of Jesus to his people (Mt 15:24; 10:5, 23); however, this epoch ends in disobedience and refusal (Mt 23:34-39). Mt can thus place the saying of the glorified Christ in Mt 28:16-20 in a revelation-history continuity with the whole past, because the glorified Christ is no other than the Jesus of Nazareth who has entered into the history of Israel, and because belief in the word of the glorified Christ means that one holds to all that the historical Jesus taught.—F.X.L.

Mark

561. G. D. KILPATRICK, "*idou* and *ide* in the Gospels," *JournTheolStud* 18 (2, '67) 425-426.

J. C. Doudna, *The Greek of the Gospel of Mark* (1961), has observed that in Mk the eight occurrences of *idou* are not followed by nominal sentences, while only four of the eight occurrences of *ide* are so followed. The textual evidence shows that it is possible to read *idou* in the four cases of *ide* without a nominal sentence (Mk 11:21; 13:21 [twice]; 15:35), thus establishing consistent usage for Mk.—G.W.M.

562. [Mk 1:16-18] G. KLEIN, "Die Berufung des Petrus," *ZeitNTWiss* 58 1-2, '67) 1-44.

The Synoptic traditions regarding Peter do not yield an actual description of his life prior to Easter. Detailed analysis of Mk 1:16-18 and Lk 5:1-11 support this thesis, giving two very different impressions of Peter's calling. Peter, his "helpers" and the crowd are each very loosely connected in Lk's narrative, which includes a secondary arrangement of scattered Markan components. Mk 1:16-20 is already a secondary stage in the history of tradition and may include two "calling" scenes. Lk differs from Mk in the number of persons Jesus calls and in the length of time between the call to discipleship and the appointment to the office of "fishers of men."

In Lk the invitation to become a "fisher of men" is meant for Peter alone, and this logion arises in the Easter situation. And although Peter's connection with a pre-Easter circle around Jesus is not disputed, it cannot yet be proved that Peter received his designation as *primovocatus* before Easter. The Easter situation gives to the "fishers of men" logion its primary form as a nucleus of the tradition.

All of this agrees with a previously argued thesis regarding Lk 22:31 f.: that the tradition of Peter's denial of Jesus has no basis in the pre-Easter life of Peter [cf. § 7-154].—S.S.B.

563. F. G. CREMER, "'Die Söhne des Brautgemachs' (Mk 2, 19 parr) in der griechischen und lateinischen Schrifterklärung," *BibZeit* 11 (2, '67) 246-253.

In their understanding of Mk 2:19 parr. the Greek and Latin interpreters differ widely, the difference deriving ultimately from the Greek and Latin reading of the text (*huioi nymphōnos*—*filiī sponsi* or *filiī nuptiarum*). While allegory plays only a minor role in the Greek tradition, it is predominant in that of the Latins. The reading *filiī sponsi/nuptiarum* was an open invitation to allegorize, and an allegorical interpretation seemed favored by the NT expressions "born of God," "reborn of water and the Spirit," "begotten through the gospel." Only in the late Middle Ages did biblical theologians free themselves

from the erroneous interpretation of the Fathers and Scholastics and return to the correct tradition of the text.—J.J.C.

Mk 4:1-34, cf. § 12-555.

564. J. DUPONT, "La parabole de la semence qui pousse toute seule (*Marc* 4, 26-29)," *RechSciRel* 55 (3, '67) 367-392.

The focus of the parable is the sower. In vv. 26-27 what is important is not the fertility of the soil but the inactivity of the sower during the period of growth, while in v. 28 what is stressed is his initiative at the time of harvest. The harvest is clearly the Last Judgment (as in Joel 4:12-16 and Apoc 14:14-16), and the sower is God, for judging and establishing the kingdom are primarily God's works. The time of growth is Jesus' ministry. Therefore, by this parable Jesus aims to explain why God has not already intervened by pointing out that with his ministry salvation-history has arrived at the period immediately preceding the eschatological harvest. Mark, however, by placing the parable near the interpretation of the parable of the sower in 4:13-20, apparently is suggesting that the time of growth is to be identified with the period of the Church and that Jesus is the sower and the seeds are his ministry.—D.J.H.

Mk 6:45-52, cf. § 12-556.

565. T. A. BURKILL, "The historical development of the story of the Syro-phoenician woman (Mark vii: 24-31)," *NovTest* 9 (3, '67) 161-177.

"The story of the Syrophoenician woman dramatically recapitulates a primitive Christian controversy concerning the status of Gentile believers in the Messiahship of Jesus." Originally Christianity was a distinct sect within ancient Judaism with its own mode of legal interpretation. In the first phase of the story underlying the Markan account, the view that Gentiles can join the community of Israel only through submission to the Mosaic code is dramatized by retrojection into the lifetime of Jesus. Mk 7:27b is a proverbial pronouncement answering an Aramaean woman's request to heal her ailing daughter (vv. 25 f.). In the second phase the anecdote is given a significance opposed to its nucleus in 7:27b. Belief in the Messiahship of Jesus is sufficient qualification for Church membership. The witty reply in v. 28 is ascribed to the woman and vv. 29 f. are added. The Torah is no longer an "absolute soteriological imperative." At the same time it is understood that before his resurrection Jesus put the Jews first; the Gentiles were not yet *at* but *underneath* the table of fellowship.

In phase three the story reaches Mark substantially as recorded in 7:25-30, but perhaps without v. 27a. Mark adds vv. 24 and 31 as a topological framework and to indicate that Jesus' fame reaches beyond the borders of Israel. The missionary coloring is reinforced by the probable addition of v. 27a, which says that the time for the Gentiles to sit *at* table will surely come, but after the

rejection of Jesus by the chosen people. Phase four is presented in Mt 15:21-28, with elaboration from Q-sayings and material from Mk 10:46-52 and 2:15-17.—F.W.D.

Mk 7:34, cf. § 12-638.

Mk 9:14-29, cf. § 12-558.

566. A. FEUILLET, "La coupe et le baptême de la Passion (*Mt*, x, 35-40; cf. *Mt*, xx, 20-23; *Lc*, xii, 50)," *RevBib* 74 (3, '67) 356-391.

In Mk 10:35-40, why does Jesus describe his Passion under the images of "the cup" and of "baptism"? OT usage shows that "the cup" signifies not only a painful destiny but also calamities willed by God as punishment for men's sins. The reason why Jesus could use the image of "baptism" was that his disciples were already familiar with baptism as a rite of repentance for sins. In using these images Jesus was not making a clear prediction of the sacraments of baptism and the Eucharist, though they were in his mind.—J.F.Bl.

567. [Mk 11:12-25] R. HULL, "The Cursing of the Fig Tree. A study in social change and the theology of hope," *ChristCent* 84 (Nov. 8, '67) 1429-31.

Jesus was probably seeking the winter fruit of the fig which appears before the tree puts forth its leaves and which later becomes the much desired first ripe figs of the summer. Human institutions are related to the coming kingdom of God as the winter fruit is to the summer. Christians, therefore, should work for political, economic and social institutions which bear promise for the future, relying not on human resources, but on the power of God manifested in Christ's resurrection. Mk 11:22-25 aptly characterizes the Christian's responsibility for social change. He must act with resolute faith and with a profound sense of humility and with confession of his own sin and error.—J.J.C.

568. D. SPERBER, "Mark xii 42 and its metrological background. A study in ancient Syriac versions," *NovTest* 9 (3, '67) 178-190.

This study examines the textual traditions concerning the amount of the poor widow's gift (Mk 12:41-44 = Lk 21:1-4) as presented in different versions and MSS and relates these traditions to the background of various systems of coinage.

The term *lepton* is used in various senses, but refers primarily to the smallest coinage in a system or series. Since the smallest coins in various metrological systems may vary in relative monetary value, the MSS and versions use different equivalents. Similar names for coins of varying metallic base also contribute to the confusion.

Comparison of the Syriac Peshitta with other versions suggests the probability that both Mk and Lk were available in pre-Greek sources, perhaps in Aramaic. The Markan compilation in such cases follows an earlier metrological system; Lk follows the one in vogue at a slightly later period. These findings

may be useful for further exploration of the origins of the Synoptic Gospels and of their interrelationships.—F.W.D.

Mk 14:36, cf. § 12-689.

Luke

569. W. T. EDWARDS, "Preparing to Teach the Gospel of Luke," *RevExp* 64 (4, '67) 433-440.

The interest in Lukan studies has shifted recently. Scholars today are concerned mainly, not with who Luke was, but with what sort of an author he was. They ask primarily, not what sources he used, but how he used them. As a historian who was also a theologian he had various interests or emphases, e.g. the work of the Holy Spirit, the formation of the apostles, and especially Jesus as the promised Messiah, the Servant, the Son of God and Son of Man who had compassion for the poor and outcasts. Many of Luke's spiritual and ethical themes can appeal to the secular man of today.—J.J.C.

570. P. HINNEBUSCH, "Jesus, the New Elijah, in Saint Luke," *BibToday* 31 ('67) 2175-82; 32 ('67) 2237-44.

St. Luke presents Jesus as the New Elijah. Evidence for this may be seen in comparing details and themes of the Elijah and Elisha stories with the following elements in Lk: the fire from heaven in 9:54; the transfiguration story 9:28-36; the use of "taken up" in 9:51 and 24:51; the expression "before his face" in 9:52 and 10:1; the relation between 4:24-26 and 7:11-16; the agony in the garden 22:42-44; the forty days before the ascension; and many aspects of Jesus' statements on discipleship, of his mediating role, and of the significance of seeing his ascension—these last in comparison with the Elisha stories.—G.W.M.

571. W. E. HULL, "A Structural Analysis of the Gospel of Luke," *RevExp* 64 (4, '67) 421-425.

Form-criticism, source criticism and redaction-criticism help to determine the special features of the Gospel. Among the distinctively Lukan features are his infancy gospel and especially the Jerusalem journey (Lk 9:51—18:14) which he inserts between the Galilean and Judean ministry. Further, one can observe some creative touches, e.g., the Nazareth preaching (4:16-30) serves as a frontispiece for the Galilean ministry; the journey to Jerusalem is not so much geographical and chronological as it is theological and sociological, an existential pilgrimage which leads to an understanding of Jesus' teaching.—J.J.C.

572. W. E. HULL, "A Teaching Outline of the Gospel of Luke," *RevExp* 64 (4, '67) 426-432.

The Gospel is composed of an introduction (1:5—4:13), the ministry—Galilee (4:14—9:50), between Galilee and Jerusalem (9:51—19:27), Jerusalem (19:28—23:56)—and the conclusion (24:1-53).

573. M. TOLBERT, "Leading Ideas of the Gospel of Luke," *RevExp* 64 (4, '67) 441-451.

Luke's primary concern is universalism which he develops by showing that (1) Christianity is a legitimate outgrowth from Judaism; (2) the inclusion of the Gentiles is in accord with the OT and was intended by Jesus; (3) the Jews were not excluded, but excluded themselves, from the faith; (4) Christianity is not a subversive religion. The life situation of the Gospel is the anomalous and dangerous situation of the Christians of the day living within the Roman Empire. Subsidiary emphases in the Gospel are the Holy Spirit, prayer, women, danger of riches, concern for the despised and outcasts.—J.J.C.

574. [Lk 1—2] H. S. SONGER, "Luke's Portrayal of the Origins of Jesus," *RevExp* 64 (4, '67) 453-463.

Luke opens his Gospel with the scene of Zachary in the Temple and depicts the OT cult as proceeding with regularity. But God ruptures this regularity, and this motif of divinely initiated interruptions of normal events is brought out in the subsequent incidents of the Lukan infancy gospel. The Evangelist portrays the old patterns as carefully observed, because it is God's will that the new movement emerge from the OT and its Law. In these chapters themes are introduced and developments foreshadowed which will unfold in the entire complex of Lk-Acts. Lk 1—2, therefore, should be recognized as a carefully constructed introduction to the entire Gospel and to Lk-Acts in general.—J.J.C.

Lk 1—2, cf. § 12-551r.

575. [Lk 1:1-4] J. WIJNGAARDS, "Saint Luke's Prologue in the Light of Modern Research," *ClerMon* 31 (5, '67) 172-179; (7, '67) 251-258.

Luke claims to present a historical gospel. How much weight should be given to this claim today? The prologue contains the pattern of elements found in prologues known from Hellenistic authors: a phrase of dedication, an indication of subject matter, a reference to foregoing writers, formulas of modesty, a declaration of purpose and a claim to historical accuracy. Each of these is examined in turn. In particular, the last claim cannot lightly be rejected. But where did Luke obtain his information? An examination of the reliability of oral tradition, of the need felt for a critical approach, and of the value of eyewitness testimony leads to the conclusion: Luke's critical approach to the question of historicity assures us of the substantial historicity of the accounts in his Gospel.—G.W.M.

576. [Lk 1:46-55] S. BENKO, "The Magnificat: A History of the Controversy," *JournBibLit* 86 (3, '67) 263-275.

A review of the controversy about the original ascription of the Magnificat begins with text-critical notices of the mid-19th century. Subsequent traditional arguments for a solution appear to have resulted in a stalemate. The "external

evidence" favors the reading "Mary said," whereas the "internal evidence" indicates that Elizabeth is the intended speaker. Recent studies of the Lukan Infancy Narratives, however, lead to the conclusion "that a Jewish hymn of praise, first adapted as a song of Elizabeth, the mother of John, was quickly attributed to Mary the mother of the Christ."—H.E.E.

577. L. E. KECK, "Jesus' Entrance Upon His Mission. *Luke* 3:1-4:30," *RevExp* 64 (4, '67) 465-483.

The article seeks, not to determine what happened, but to understand critically what Luke says. (1) The function of 3:1—4:30 in the Gospel. (a) The common point in all four Gospel accounts is Jesus' relation to the Baptist. (b) Each Evangelist begins his narrative in a way that directs his readers toward what he wishes to say about Jesus. (c) All the accounts are theologically impregnated, hence one must evaluate them according to intrinsic probability.

(2) Structure and scope of Lk 3:1—4:30. (a) Because Luke makes fulfillment/rejection a pivotal theme in both his volumes, he cannot write about the Baptist's preparatory work as did Mk and Mt. (b) Probably Luke saw no real conflict between the Annunciation story and the post-baptismal Sonship as anointing for mission. (c) In presenting Jesus as the Spirit-empowered preacher, Luke emphasizes both the fulfillment and the rejection. Rejection pervades Luke's theology. (1') Jesus announces a program which is in a political sense anti-Messianic. (2') The rift between him and his people increases with the ministry. (3') Though rejected at home, he is received elsewhere (Capernaum, penitent thief, Samaritans, *et al.*).

(3) Lk 3:1—4:30 and historical reconstruction of Jesus. (a) In the diverse accounts the irreducible historical core is that Jesus was baptized by John, and the launching of his career was dependent on John's. (b) Early Christian traditions unanimously associate the Spirit with Jesus' undertaking of his work. (c) Jesus was tempted, but the temptation stories are rather the reflection of Christological issues which the Church faced. (d) Jesus, no doubt, once preached at Nazareth, but Luke's account is highly stylized in the service of subsequent issues of Church and synagogue. One should not use the account as a basis for speaking about Jesus' use of Isaiah to interpret himself and his mission either with respect to Jews or Gentiles.—J.J.C.

578. C. H. TALBERT, "The Lukan Presentation of Jesus' Ministry in Galilee. *Luke* 4:31-9:50," *RevExp* 64 (4, '67) 485-497.

The Galilean ministry (4:16—8:56) falls into two main parts (4:16—7:17; 7:18—8:56) intimately related as is clear from examining their structure, especially the parallelism between them. A comparison with Luke's Markan source makes it clear that he has omitted, added and transposed material in order to obtain this parallelism. Hence a study of his purpose becomes important. Clues to understand why Luke so presented the Galilean ministry may be found in Peter's speech in Acts 10:34-43, in the frontispiece to the Galilean

ministry (Lk 4:16-30) and in the relation between the material in Lk 4:16—8:56 and the tradition about the early Church in the first part of Acts.

The meaning of Lk 4:16—8:56 may be thus summarized. (1) Jesus is God's servant who goes about doing good. This is the first strand in the general theme of Jesus' martyr death in Lk-Acts. (2) Jesus' ministry foreshadows that of the Church in its universal outreach. (3) Jesus chose disciples in Galilee who were with him constantly there and who later witnessed what transpired in Jerusalem. Here one perceives the first part of the witness motif which dominates Lk-Acts.

It is to be noted that Lk 9:1-50 belongs to the Galilean ministry. Moreover, this part is related to the Passion narrative (Lk 22—23) and to Acts 1: the Jesus who preached good news and set free captives in Galilee is seen as the same Jesus who died, rose and ascended in Jerusalem.—J.J.C.

Lk 5:1-11, cf. § 12-562.

Lk 5:34, cf. § 12-563.

Lk 8:4-18, cf. § 12-555.

Lk 9:37-43a, cf. § 12-558.

579. F. STAGG, "The Journey Toward Jerusalem in Luke's Gospel. *Luke* 9:51-19:27," *RevExp* 64 (4, '67) 499-512.

Although these chapters are commonly termed the travel narrative or even the Perean ministry, Luke clearly wants to keep the events at Jerusalem before the reader (9:51; 13:22; 17:11; 18:31; 19:28). The cross casts its shadow over the entire section; yet Luke views the cross more as a triumph than a defeat. The remainder of the essay briefly develops certain themes found in this part—the cost of discipleship, universality, revelation and receptivity, the concept of neighbor, prayer, men and money, God's joy over the conversion of sinners.—J.J.C.

580. E. LALAND, "Marthe et Marie. Quel message l'église primitive lisait-elle dans ce récit? Luc 10, 38-42," *BibVieChrét* 76 ('67) 29-43.

The exegesis of the passage precedes a study of how it was understood in the primitive Church. The lesson is that itinerant preachers should be given hospitality, and several NT texts, the *Didache* and the *Shepherd of Hermas* indicate this was an accepted custom. The story of Martha and Mary illustrates a problem that could arise. The women of the house, burdened with the work of caring for the guest, might find themselves deprived of hearing the word of God. Hence the lesson: there are few things necessary for a guest; temperance is commended; all superfluities should be avoided. The comfort of the guest should not deprive the household of the one thing necessary, the hearing of the word of salvation.

The story is significant for its place in the Gospel. It is preceded by the parable of the Good Samaritan (Lk 10:25-37) which teaches the duty of serving the neighbor. But this service should not distract from the one thing necessary, the hearing of the word of salvation when that is possible (Martha and Mary). Then follows the instruction on prayer (Lk 11:1-5). Each of these pericopes reveals one aspect of an interesting phase in the life of the early Church. [The article is translated from the German in *StudTheol* 13 ('59) 70-85.]—J.J.C.

Lk 12:50, cf. § 12-566.

581. [Lk 15:11-32] J. D. M. DERRETT, "Law in the New Testament: The Parable of the Prodigal Son," *NTStud* 14 (1, '67) 56-74.

No son of a Jewish household was entitled to a share of his father's property. The father could give the younger son a share, but he did not give it with permission to dispose of it absolutely. Apparently the father had given the elder son a share outright, bestowing on him the remainder of the estate "from today and after my death." Henceforth the elder son had the "right to succeed at the father's death and to question meanwhile all alienations including gifts which were outside the father-donor's legal powers." This would explain the elder son's complaint and his argument. The prodigal sinned in forgetting that his father had a moral claim on his property, that the father had the right to call upon the son's labor and savings in case of need.

The father forgave the prodigal and made him his deputy, as the signet ring implies, and honored him with a feast. When complaining, the elder brother forgot that the father still had certain rights over the remainder of the estate, and these rights included taking the profits (e.g. the fatted calf) and using them for his own maintenance and for the support and entertainment of anyone he chose. Other allied aspects considered are: the theme of the favored younger brother in the Bible, the symbolic connection with other biblical themes (e.g. Jacob and Esau), the parable's teaching. The story shows that God's mercy surpasses that of the human father, that no one can claim to determine the rights of others to whatever status they enjoy. Finally, the Church may have identified the synagogue with the elder brother and herself with the younger.—J.J.C.

582. [Lk 18:8b] J. LEAL, "La oración y la crisis de fe," *Manresa* 39 (152, '67) 213-220.

Lk 18:8b can be translated thus: "When the Son of Man comes, he will *not* find faith on earth," for in the original Greek the question anticipates a negative answer. The sentence, however, has an Oriental and hyperbolic meaning. While emphasizing the lack of faith, it does not deny the presence of faithful persons. The text is eschatological and the coming of the Son of Man can refer either to the concrete and historical coming of the destruction of Jerusalem, in A.D. 70, or to his coming par excellence at the end of the world, or to the individual and mystical comings of Christ to his own disciples and followers. In the set-

ting of the Evangelist, as in other texts, it can apply to the entire history of the Church. The meaning of the term "faith," which is so Lukan and Pauline, can be summarized as a humble and religious attitude of trust in and dedication to Jesus.

It is difficult to determine the original context of the sentence in the life of Jesus. Possibly it was pronounced in connection with the eschatological preparation of the disciples. But Luke has placed it between two parables and it is in this redactional context that its meaning should be investigated. The parables teach that one should persevere in prayer and never lose heart, particularly in difficult times. The difficult times can proceed from a cool religious environment. Christians must pray always and well, considering themselves poor in the presence of God, as did the publican and the widow. It is possible that in its original setting the meaning of 18:8b was a recommendation by Jesus to live constantly faithful to God, for he is always faithful to his chosen. The Evangelist has modified it slightly, and has added a concrete, practical and universal application—J.C.

583. J. L. BLEVINS, "The Passion Narrative. *Luke* 19:28-24:53," *RevExp* 64 (4, '67) 513-522.

In contrast to Mark who is concerned with interpreting the death of Christ in terms of the Jewish cultic sacrificial system, Luke presents the cross of Christ to his Gentile readers as the course to glory. The humiliation-exaltation theme progresses to its climax through the three major divisions in this part: Jesus' work in Jerusalem (19:28—21:38); the Passion (22—23); the day of the resurrection (24). The article briefly comments on the entire narrative.—J.J.C.

Lk 21:2, cf. § 12-568.

584. A. SALAS, "Los signos cósmicos de Lc. XXI, 25-28, a la luz del concepto bíblico 'día de Yahvé,'" *CiudadDios* 180 (1, '67) 43-85.

This passage, of pre-Lukan authorship, must be understood in the light of the prophetic use of the concept "Day of Yahweh" especially as it is found in Joel 3—4. The cosmic imagery pertains to the usual prophetic description of the Day of Yahweh and indicates not so much the end of the world as the end of a world and the ushering in of a new era in the history of the people of God. Each intervention of Yahweh has both a symbolic aspect and a historical aspect, and as the Day of Yahweh is described in Joel, we find the following schema which is repeated in Lk 21:25-28: (a) cosmic disturbances, (b) a judgment of Yahweh on all the nations, (c) restoration of the people of God, (d) a new era of blessings. Since the biblical term "day" designates not so much time as the event-content of a time, we should not interpret the cosmic signs given in Lk as a forewarning of the Day of Yahweh (Jesus), but as part of the very event itself, described symbolically. Thus the pre-Lukan author of this passage fore-

sees that a new era of the Church will be ushered in with the end of the domination of the Gentiles (the "times of the Gentiles" in v. 24), and he attributes this to an intervention of Jesus in the history of the Church. This intervention is described in the traditional symbolic language of OT prophecy, but it has actual historical application to the Roman Empire, as well as to that event which will definitively mark the end of history.—F.M.

John

585r. O. BÖCHER, *Der johanneische Dualismus im Zusammenhang des nach-biblischen Judentums* [cf. *NTA* 10, p. 135].

(R. E. Brown, *JournTheolStud* 18 [2, '67] 469-471):—The author rightly finds the background of Jn in Jewish, especially Qumran, sources, but he should have demonstrated, not merely asserted, this view in reaction to Bultmann's or Dodd's views. His frequent appeal to the *Testaments of the XII Patriarchs* needs some proof of their antiquity. He sometimes too easily identifies the theologies of Jn and the Johannine Epistles and in general his NT exegesis is too concordistic. But the reviewer is very sympathetic to the author's general thesis that Johannine dualism is rooted in post-biblical Judaism.—G.W.M.

586. F.-M. BRAUN, "La seigneurie du Christ dans le monde, selon saint Jean," *RevThom* 67 (3, '67) 357-386.

Christ's kingdom, which is not of this world, and his power over all flesh both have as their purpose the unification of all men in truth. The kingdom is not an external domain in which the triumphant Savior awaits his own to whom he will grant a share in his glory; it is rather that part of the world which is withdrawn from the power of darkness, welcomes the light and wishes to be saved. The Church's duty is to hand on Jesus' message, not only by words but by deeds as well. The deeds prepare men for the reception of the truth whose demands should not be watered down because Jesus reigns precisely by his witness to the truth (Jn 18:37).

From this study three conclusions are drawn. (1) The Johannine concept of Christian unity is developed differently from Paul's view which is found in the Mystical Body. In John's allegory of the vine the accent is on the word of God (Jn 17:3, 8). (2) The kingdom is not a static but a dynamic entity, transcendent and yet immanent in the world, and like all creation it is being constantly realized, though its progress and regression alternate in a measure often beyond our comprehension. (3) The disciples should seek to establish among themselves the kingdom for which they are responsible in others. The local church as pictured in 1 Jn is an excellent example of how this duty should be fulfilled.—J.J.C.

587r. R. E. BROWN, *The Gospel According to John (i-xii)* [cf. *NTA* 11, p. 149; §§ 11-742r—745r].

(E. M. Sidebottom, *JournTheolStud* 18 [2, '67] 466-468):—This is a weighty volume, especially if it is "aimed at the general reader with no special formal

training in biblical studies." It "reflects many modern tendencies, some of which are congenial to a moderate conservatism," but B's theory of composition diminishes the historical value of Jn. The work reveals some of the shortcomings of the formal method, of which examples are given. "This book is a most useful and interesting 'introduction' to Johannine studies for the initiated student."—G.W.M.

588r. ———, *Idem*.

(D. M. Smith, Jr., "A Major New Commentary on John," *Interpretation* 21 [4, '67] 469-475):—(1) "A summary statement of Brown's positions on important issues of Johannine criticism and interpretation as set forth in the Introduction." (2) "A brief characterization of the nature of the commentary proper." (3) "Some indication of the kinds of questions which the work raises." These last include the following. In emphasizing the Palestinian Jewish affinities of Jn, B does not deny the Greek ones, but in several ways he fails to give them adequate attention or importance. B consistently defends a core of traditional and presumably historical material in Jn, but this leads him to the unlikely stance of holding that parts of the discourses come from Jesus himself. This is a truly major commentary on Jn and a definitive expression of the position its author has been defending.—G.W.M.

589. R. E. BROWN, "The Kerygma of the Gospel According to John. The Johannine View of Jesus in Modern Studies," *Interpretation* 21 (4, '67) 387-400.

Whatever stance one takes on the questions of sacramentality and ecclesiology in Jn, whether it be to minimize (with the Bultmannians) the references to sacraments, or to reject (with E. Käsemann) the unique theological importance of the apostles in the Johannine ecclesiology, the centrality of Jesus in the main salvific message ("kerygma") is clear; it is only in and through Jesus that divine reality (*alētheia*) comes within the grasp of man through faith. But what does John ask man to believe about Jesus? Here the view of Bultmann that Jesus is the Revealer before whom the Christian must make a decision of faith is set in broader context by Cullmann's emphasis on the relation of the career of Jesus as Messiah to the before-and-after of salvation-history—its process in Israel and in the Church. This view of Jesus as "the center of time" (more Lukan than Johannine?) still does not account for all the elements in the Johannine Jesus.

In reaction to Bultmann, and almost at the opposite extreme from Cullmann, Käsemann highlights the uniqueness of John's emphasis on Jesus' internal relation to God as his Son. One can as little reconcile these three views as find them totally satisfactory, but a rather good appreciation of the Johannine Jesus can be achieved if each of these emphases is used to tone down the others. The very definite limitations of the Johannine portrait of Jesus, notably its failure to do full justice to Jesus' humanity, urge the conclusion that the kerygma of the Fourth Gospel needs to be supplemented by the Gospel of Mark.—J.W.H.

590. E. D. FREED, "The Son of Man in the Fourth Gospel," *JournBibLit* 86 (4, '67) 402-409.

The title Son of Man is in Jn only a variation for Son of God and Son, and consequently there is no separate Son-of-Man Christology in the Fourth Gospel. In Jn 3:13-18; 5:25-27 the three titles are used in parallel. In the Gospel the following characteristics and activities are associated with the Son of Man: pre-existence, descent from and return to a former place of origin, exaltation, etc. Moreover, he confers eternal life on those who believe in him; he has the authority of God the Father and stands in the same relation to him as does Jesus as the Son or Son of God. He is identified with the earthly Jesus, is already and yet to be glorified and has authority to execute judgment.

There is not one of these characteristics and activities which is not also ascribed to the earthly Jesus speaking in the first person or as the Son or the Son of God. In the light of the Evangelist's zeal for variation which leads him to ascribe different titles to Jesus, it is evident that there is no separate Son-of-Man Christology in Jn which considers Jesus as the Christ, the Son of God, the Son of Man, etc.—J.J.C.

591. F. GRYGLEWICZ, " 'Niewiasta' i 'uczeń, którego miłował Jezus' (La 'femme' et le 'disciple que Jésus aimait')," *RoczTeolKan* 14 (1, '67) 39-48.

The phrases "woman" (addressed twice to his mother) and "disciple whom Jesus loved" serve a distinct theological purpose in John's Gospel. They illustrate that: Mary, standing alongside the cross, fulfills the prophecy of the protevangelium; by the will of Christ Mary became the mother of all those Christ loved and for whom he gave his life; those who stood by the cross on Golgotha constituted the nucleus of all future believers in the cross wherein alone salvation is to be found.—J.P.

592. J. K. HOWARD, "Passover and Eucharist in the Fourth Gospel," *ScotJourn Theol* 20 (3, '67) 329-337.

R. H. Lightfoot maintains that the idea of Christ as the true and perfect paschal lamb pervades the whole Fourth Gospel. Jn 1:29-34 presents Jesus as the true lamb, the fulfillment of the whole Passover ritual whose coming would bring a deliverance of present and eschatological significance. The cleansing of the Temple (Jn 2:13-25) indicates that the coming of Christ inaugurates the events which will culminate in the offering of the true Passover and the end of the old system founded on the Passover-Exodus tradition. The feeding of the multitude and the discourse on the bread of life (Jn 6) reflect the Passover-Exodus tradition. So also does the farewell discourse (Jn 13-17). In Jn 17, Jesus as the president of the feast, offers a new haggadah and a new prayer of blessing and consecration. Like the Passover, the Eucharist recalls a past deliverance and prefigures the ultimate revelation of God's kingdom. Passover symbolism reaches its climax in the Passion narrative. Thus it is evident that throughout the Gospel paschal symbolism plays a large part in the steady march

of events which culminates in the Passover sacrificed on Calvary, now recalled in the Christian Eucharist.—J.J.C.

593r. R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil [cf. *NTA* 10, p. 423; § 11-1076r].

(G. Richter, *MünchTheolZeit* 18 [3, '67] 247-250):—Description of the work and summary of the ten points dealt with in the extensive Introduction. Despite great admiration for the work, some points of disagreement may be mentioned. Jn is not really a "Gospel" at all, but a sort of Christological *Lehrschrift* which reinterprets a few elements of the tradition about Jesus to show that he is Messiah and Son of God. In it one must distinguish the work of an "Evangelist" from that of a redactor by their different viewpoints on the nature of faith, on eschatology and on the sacraments.—G.W.M.

594r. ———, *Idem*.

(J. Schmid, *BibZeit* 11 [2, '67] 313-315):—Extensive summary, particularly of outstanding points in the Introduction. The book is praised for "comprehensive knowledge of the vast literature on Jn, profound penetration into all problems, maturity of judgment, the invariable accuracy with which all questions are treated, and finally the open striving after objectivity."—G.W.M.

595. R. SCHNACKENBURG, "Neue Arbeiten zu den johanneischen Schriften," *BibZeit* 11 (2, '67) 303-307.

The first installment of this bulletin discusses works of U. Becker and R. E. Brown.

596. SR. M. ISABEL, "'Dios con nosotros.' 'Y el Verbo se hizo carne y habitó entre nosotros'. (Jn 1, 14)," *RevistBib* 29 (3, '67) 143-165.

The Johannine verse leads to an examination of God's presence as described in the OT and the NT, in Israel, the Church and in heaven. The NT material is studied under the headings: the pilgrim people of God; Jesus the true tabernacle of God dwelling in our midst; the Church as the spiritual temple of God; the temple of God in heaven.—J.J.C.

597. [Jn 1:19-28; 2:1-11] F. E. WILLIAMS, "Fourth Gospel and Synoptic Tradition: Two Johannine Passages," *JournBibLit* 86 (3, '67) 311-319.

Jn 1:19-28 and 2:1-11 are analyzed in the light of the Johannine tendency to alter the Synoptic tradition by (1) dramatizing saying or parable material into narrative and (2) transplanting details from one narrative into another narrative of similar theme. The marriage at Cana in Jn 2:1-11 may be explained as a dramatization based upon the Lukan form of the question about fasting (Lk 5:33-39) with additional details from the tradition of Jesus' mother and brothers (Mk 3:31-35 parr.). The dialogue between the Baptist and Jewish officials in Jn 1:19-28 may be a dramatization of Lk 3:15 f., but also using

material from Peter's confession (Mk 8:27-30 parr.), from the Lukan version of the Baptist's embassy to Jesus (Lk 7:18-30), and from Mk 1:3 parr.—H.E.E.

598. L. DEQUEKER, "De bruiloft te Kana (Jo., II, 1-11)" [The Marriage Feast at Cana], *CollMech* 52 (3, '67) 177-193.

The pericope must be interpreted in relation to the whole Gospel. It is linked to what precedes by the expression "the third day" and completes the call of the disciples by showing how they bear witness to their faith in Jesus the Messiah and Son of Man. It is linked to what follows as the *archē* of Jesus' signs which sums up all the signs and reveals the whole meaning of Christ. The story is structured in three scenes each centered on a saying; in the last the bridegroom symbolizes Christ himself, the Bridegroom of the end time, who is really addressed in the remark of the steward (v. 10). The wine is the new wine of the Messianic age.—G.W.M.

Jn 6:16-21, cf. § 12-556.

599. C. L. PORTER, "John ix. 38, 39a: A Liturgical Addition to the Text," *NTStud* 13 (4, '67) 387-394.

P⁷⁵, Aleph *prima manu*, W, b, Coptic (Q) omit these verses. Such a group of Greek, Latin and Coptic MSS of the 3rd, 4th and 5th centuries is significant. The omission cannot be explained from internal evidence since there is no homoeoteleuton, and nothing in the verses could give offense to a scribe. It seems likely that vv. 38-39a are a liturgical insertion. As early as the 3rd century it was customary to examine candidates for baptism, and on the day of the scrutiny Jn 9 was read, concluding with the confession of the blind man. After this the catechumens recited the creed. This custom may have led to the introduction of v. 38. The exegesis of the Fathers and the catacomb paintings make it likely that the pericope of the healing of the blind man was read in connection with the rite of baptism as early as the 2nd century. A different liturgical origin would explain the interpolation of v. 39a. In early lectionaries a new lesson began with v. 39. It was the custom orally to supply an opening formula for a lesson, and the words *kai eipen ho Iēsous* could have been inserted for this purpose.—J.J.C.

600. [Jn 10:34] A. HANSON, "John's Citation of Psalm lxxxii Reconsidered," *NTStud* 13 (4, '67) 363-367.

In Judaism there are three traditions about the right interpretation of Ps 82. (1) In 11QM^{elch} the speaker is Melchizedek; those addressed are the wicked angels. The Psalm indicates the coming eschatological judgment in which Melchizedek will execute God's judgment on the bad angels. (2) One rabbinic tradition understands that God is here speaking to the judges of Israel appointed by Moses. (3) Another tradition has God in this Psalm addressing Israel on Sinai after the people had heard the Law. The hearing was to make them immortal, but the episode of the golden calf manifested their disobedience

whereby they and all their posterity lost the gift of immortality. Furthermore, all rabbinic tradition sees this Psalm as addressed to Israel or some part of Israel.

In explaining Jn 10:34 (1) and (2) are rejected for various reasons. (3) is the most likely because John could certainly see a continuity between the Jews addressed as a whole by the Word of God on Sinai and the Jews in Jesus' time whom he frequently treats as representatives of disobedient Israel. Also, Jn 10:35 indicates that the Son as God fulfills the Scripture. To identify the "gods" of Ps 82 with disobedient Israel gives us a situation of promise and fulfillment: the Scripture is fulfilled "both in the presence of the incarnate Word and in the accession of the Gentiles to the Church."—J.J.C.

601. J. E. BRUNS, "A Note on John 16:33 and I John 2:13-14," *JournBibLit* 86 (4, '67) 451-453.

Jesus is portrayed as conqueror of death, and the young Christian men are considered to share in his victory (1 Jn 2:13-14). Herakles likewise was pictured as the conqueror of death, and the *ephēboi* in their initiation rites identified themselves with him as victors over death. Possibly John presents Jesus as the authentic realization of this pagan cult figure.—J.J.C.

602. A. DAUER, "Das Wort des Gekreuzigten an seine Mutter und den 'Jünger, den er liebte.' Eine traditionsgeschichtliche und theologische Untersuchung zu Joh 19,25-27," *BibZeit* 11 (2, '67) 222-239.

A traditio-historical inquiry reveals that the reference to the women at the cross in Jn 19:25, as well as their names, was derived from the Evangelist's tradition, but that it probably occurred at a later stage in the narrative of his source. Also the *para tō staurō*—contrary to the Synoptic *apo makrothen*—does not seem to be a product of the Evangelist. His source may have reflected a tradition similar to that of the Synoptics, but then it must have developed away from it.

The content and language of vv. 25 and 26 f. reveal that they were not an original unity. The language and composition of the latter indicate their being a product of the Evangelist. Their contradiction by the Synoptic tradition reveals that they have no basis in historically reliable tradition, but they were probably based on some other event in the ministry of Jesus.

The theological inquiry first establishes that the Evangelist found a useful opportunity in the presence of the women at the cross to let one of his main themes at least be suggested, namely, the presence of the revealer as the crisis of the world, which calls forth faith and disbelief, represented here by the women and the soldiers respectively. The reference to the mother of Jesus then gave him the opportunity to introduce the scene of vv. 26 f. In these verses it should be noted first of all that the accent is not on Mary, but on the disciple. This is indicated by the fact that he is specifically introduced, and substantiated by the fact that the accent is always on him when reference is made to him in the Gospel. [To be continued.]—H.W.B.

Acts of the Apostles

603. F. BOVON, "L'origine des récits concernant les apôtres," *RevThéolPhil* 17 (5, '67) 345-350.

Presentation and brief discussion of the work of three scholars on the question of the origin of the material in Acts: M. Dibelius, E. Haenchen and J. Jervell [cf. § 8-202].

604. J. W. BOWKER, "Speeches in Acts: A Study in Proem and Yelammedenu Form," *NTStud* 14 (1, '67) 96-111.

The proem homily starts from a proem (introductory) text. The yelammedenu homily derives from a request for instruction, *yelammēdēnû rabbēnû*, "let our teacher instruct us. . . ." The proem text was chosen as a bridge between the seder (the Torah selection) and the haphtarah (the passage from the Prophets). The homily explained the proem text, *pišrô*, "its interpretation is. . . ." This was followed by a process of *ḥārûzîn*, "stringing pearls," i.e. quoting a series of apposite texts which lead directly or point to the seder.

The analysis of Acts 13:14 ff. reveals certain clear indications of proem homily form. It suggests a seder reading, Deut 4:25-26, a haphtarah, 2 Sam 7:6-16, and a proem text, 1 Sam 13:14 quoted apparently originally in Targum form. Yet the sermon is not a true proem homily. Probably the sermon was delivered at a time when the proem homily was very nearly fixed, but when there was still some slight room for variations. Acts 2:21-36 can certainly be analyzed as a proem homily and so also probably Stephen's defense. The decision of James (Acts 15:14-21) is possibly a yelammedenu homily. Thus there are traces of proem and yelammedenu form in Acts. Confirmatory evidence may be found in signs of an exegetical vocabulary in Acts which is studied under seven headings. The evidence would indicate that part of the material used by Luke in Acts may have originated in a synagogue context.—J.J.C.

- 605r. E. J. EPP, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* [cf. *NTA* 11, pp. 273-274; § 12-242r].

(J. H. Crehan, *HeythJourn* 8 [4, '67] 412-413):—This study, which highlights the way in which the D text devalues the Jewish part in the early Church and emphasizes the Gentile mission, is a valuable tool which enables us to penetrate a little further into the darkness of 1st-century church relations. Examples deal with the motivation of changes in the Petrine passages and with the place of origin of the editor of D. With additional good witnesses to the Western text such as the Coptic parchment, some of which Epp rightly uses, the importance of D has been somewhat lessened. Much remains to be done in the study of the Western text.—G.W.M.

606. S. GIET, "Exégèse," *RevSciRel* 41 (4, '67) 341-348.

On a series of exegetical points, enumerated here, J. Dupont in his recent book *Études sur les Actes des Apôtres* (1967) has misrepresented the views of the present author [cf. e.g. § 2-324].—G.W.M.

607. [Acts 15:20, 29; 21:25] M. PHILONENKO, "Le Décret apostolique et les interdits alimentaires du Coran," *RevHistPhilRel* 47 (2, '67) 165-172.

The interpretation of *porneia* in Acts 15:20, 29 and 21:25 has posed a problem for understanding the apostolic decree. New support is available for R. Bentley's (18th-century) conjecture that *choireia*, pork, was more original. In the Koran 2,168 (cf. 5,4 and also 6,146 and 16,116) a fourfold interdiction parallel to the apostolic decree is found, containing a prohibition of pork in place of *porneia*. This must now be related to a Jewish-Christian version of the decree which circulated independently of the NT and patristic version, as is evidenced in *Didascalia* 23 (end) and 24 and in S. Pines' recently found Istanbul MS of 'Abd al-Jabbar. In both of these the prohibition of pork is referred to in the context of the apostolic decree of Acts. In the eyes of extreme Judaizers the decree was an inadmissible compromise.

As to the more original form of the decree, the "Koranic" interdict presents a unity which no ritual interpretation of "fornication" can give it. Moreover, the prohibition of pork would have had meaning for Christians of Jewish origin which must soon have been lost for pagan Christians. Freed from the "yoke of the Law," they had no reason to impose this prohibition. Later, the moralistic and antiritualistic interpretation of the decree seen in the Western text omitted all reference to "flesh" and added in its place the golden rule. Finally, already in Aristophanes *choiros* designates a woman of ill repute and is a synonym for *pornē*.—N.R.P.

EPISTLES—APOCALYPSE

Paul

608. F. AMIOT, "L'humanité de saint Paul," *BibVieChrét* 76 ('67) 50-54.

Paul stresses the cross and sacrifice but insists that for Christians suffering is essentially linked with a life of glorification in Christ. Christian morality according to the Apostle is the highest form of culture. If Paul's counsels were followed, the world would be transformed, not through any lay philanthropy, but through men's love of Christ and the self-sacrificing love of others which he inspires. In imitation of his master, Paul has set before the faithful the charter of true human culture.—J.J.C.

609. F. AMIOT, "La joie dans saint Paul," *BibVieChrét* 78 ('67) 57-61.

A brief account of the nature and motives of Christian joy in the Pauline letters.

610. G. BARBAGLIO, "Saggio critico su alcune teologie paoline (I)," *ScuolCatt* 95 (Supplement 2, '67) 95*-137*.

A critical presentation of recent works of Pauline theology, starting with the work of F. Prat, which aims at demonstrating a development in the interpretation of Paul.

- 611r. P. BORMANN, *Die Heilswirksamkeit der Verkündigung nach dem Apostel Paulus. Ein Beitrag zur Theologie der Verkündigung*, Konfessionskundliche und kontroverstheologische Studien XIV (Paderborn: Bonifacius-Druckerei, 1965), 216 pp.

(K. Kertelge, *TheolRev* 63 [5, '67] 330-332):—Brief summary of the book. B attempts the difficult task of treating the subject from exegetical, dogmatic and pastoral viewpoints and in so doing presents a wealth of useful material. In emphasizing the content of the gospel as "historical report (*Bericht*)," he does violence to its primary importance as salvation-event which is addressed to someone. Other exegetical points are questioned also. The main contribution of the book is that it approaches a problem long neglected in Catholic theology and does so on the basis of Pauline exegesis.—G.W.M.

612. A. GEORGE, "La communion fraternelle des croyants dans les épîtres de saint Paul," *LumVie* 16 (83, '67) 3-20.

The brotherly unity of the faithful can be seen as Paul describes the life of the Church and as he explains the mystery of this unity. The actual sharing in unity is manifest in the Christian faith, the Eucharist, the mutual relations of Church life, the sharing of goods, mutual prayer, apostolic cooperation, sharing in the apostolic suffering, and the unity between the Jewish and Gentile churches. The mystery of this fraternal unity is developed especially in Eph and in the Pauline doctrine of the Mystical Body. Treating this mystery, Paul speaks of the vivifying action of Christ in the word of the gospel, in baptism, in the Eucharist, and finally in the work of the Holy Spirit.

Thus it is evident that the doctrine of the communion of saints has its beginning in the Pauline concept of fraternal unity. This unity is based entirely on the mysterious life which unites all believers in the mystery of Christ. Paul considered all the faithful were personally participating in the life and growth of the Church by their charity, apostolic activity, prayer and sharing in the eschatological tribulation. Had he considered the relation of the living to their deceased brethren, he would probably have indicated that communion in the work of salvation extended beyond the grave.—J.J.C.

613. G. HOWARD, "On the 'Faith of Christ,'" *HarvTheolRev* 60 (4, '67) 459-465.

Despite most modern translations, which render *pistis christou* in the Pauline corpus as "faith in Christ," we must understand the genitive here as subjective.

The following arguments lead to this conclusion: Paul's general use of *pistis* with the genitive; the effect of the change of idiom in Gal 2:16; the fact that the Peshitta interprets it as subjective; some modern scholars and versions from the AV of 1611 to a posthumous essay of E. R. Goodenough. The suggestion is made here that just as *pistis tou theou* in Rom 3:3 describes the faith(fulness) of God, so *pistis christou* describes the faith(fulness) of Christ. In the work of Christ Paul sees the fulfillment of the promise to Abraham that in him all nations would be blessed. This interpretation sheds light on the understanding of Gal 3:8-22 and Rom 3:21-30. Through the faithfulness of Christ to the promise the Gentiles are blessed.—G.W.M.

614. R. JEWETT, "*The Pauline Anthropological Terms. Their Use in the Struggle Against Early Christian Heresy*, Diss. Tübingen 1966," *TheolLitZeit* 92 (6, '67) 458-460.

The dissertation first establishes a chronology of the Epistles, accepting W. Schmithals' division of the Corinthian letters. The terms studied are *sarx*, *sōma*, *syneidēsis*, *nous*, *phronein*, *esō/exō anthrōpos*, *pneuma tou anthrōpou*, *kardia*, *psychē* and *splagchna* (and cognates in some cases). Paul uses these terms in relation to his opponents and therefore with changing meanings.—G.W.M.

615. E. KÄSEMANN, "Paul and Nascent Catholicism," *JournTheolChurch* 3 ('67) 14-27.

A translation of "Paulus und der Frühkatholizismus" from *ZeitTheolKirche* 60 (1, '63) 75-89 [cf. § 8-1028].

616. S. LYONNET, "'Lex naturalis' quid praecipiat secundum S. Paulum et antiquam Patrum traditionem," *VerbDom* 45 (3, '67) 150-161.

The golden rule, "Behave to others as you would have them behave to you," written in the hearts of all men (Rom 2:14), repromulgated by the OT (Tob 4:16) and by Christ in the Sermon on the Mount (Mt 7:12), is the basis for cooperation between Christians and non-Christians in the solution of personal and social moral problems—as recommended by Vatican II in the Constitution *Gaudium et Spes*—J.F.Bl.

617. J. MURPHY-O'CONNOR, *La prédication selon saint Paul* [cf *NTA* 11, p. 156].

(J.-E. Ménard, *RevHistRel* 172 [1, '67] 94-95):—The book seeks to show how Paul identifies his preaching with that of the Word himself, and though it provides much useful material, it does not do justice to the primary role of the preacher as the *prophet* of the Messiah. In the earliest Christian theology, reflected in the Synoptics, Jesus was first of all the expected prophet, identified with the *pais theou* of Isaiah and destined to suffer a prophet's fate. A Messianic interpretation of the Servant figure was a later development.—G.W.M.

618r. K. F. NICKLE, *The Collection* [cf. *NTA* 11, p. 156].

(J. C. Hurd, Jr., *JournBibLit* 86 [3, '67] 346-348):—Summary of the argument. The theological suggestions in the book are often interesting, but the historical reconstruction leaves some possibilities out of account. Secondly, the book's use of sources is defective: it maintains the historical reliability of Acts without applying uniformly an estimate of the author's intentions and methods, and it does not adequately consider Paul's motives for writing.—G.W.M.

619. J. SALGUERO, "Unión íntima de los cristianos con Cristo según San Pablo," *CultBib* 24 (215, '67) 195-211.

An analysis of the imagery through which Paul expresses our union with Christ, in particular the doctrine of the Mystical Body, in which a development is traced.

620. K. H. SCHELKLE, "Paulus vor Damaskus," *BibLeben* 8 (3, '67) 153-157.

Paul's personality can be understood by studying the Damascus apparition and by considering the influence exerted upon him by his Jewish, Greek and Roman environment. Though his letters were intended to deal with limited and local situations, they are of universal significance and as such are treasured and interpreted by the Church.—J.J.C.

621. E. SCHWEIZER, "Dying and Rising with Christ," *NTStud* 14 (1, '67) 1-14.

Originally the phrase "being with Christ" seems to have described the future life after the parousia. At the same time coming with Christ was what the baptized expected from that day on which he would share in Christ's triumph. Baptism was first conceived as the divine promise for participating in these coming events, for entry into the kingdom of God. More and more it became the admission into the present kingdom of God or of Christ and was understood as being raised with Christ to the life of the new aeon. The experience of the Spirit seemed to prove that the new aeon had in the Church already broken into this world; resurrection was already an accomplished fact since it had taken place with Christ in baptism. Against this enthusiasm Paul insists that the rising with Christ is still to be awaited, that dying to the old life of sin had happened with Christ but the new life was one which had to validate itself in the obedience of the believer.

Paul emphasizes that the foundation of all our living and dying with Christ is God's act and God's act alone, but he warns us against understanding sanctification and the new life as a human effort. By taking up the traditional phrase for Christ's vicarious death, Paul keeps his readers from a mere existential understanding in which the conversion of the believer, his engagement and his decision would become central. By taking up the traditional phrase of apocalyptic hope, Paul keeps his readers from a mere existential understanding in which the new self-understanding of man, his attitude, his faith would become central. In juridical and mystical vocabulary (the two occur together in 2 Cor 5:14 and 1 Thes 5:10), Paul stresses God's act in Jesus and in the Spirit as

the only foundation and the only reality of all new life. And yet exactly this act claims and creates man's faith.—J.J.C.

622r. R. SCROGGS, *The Last Adam* [cf. *NTA* 11, p. 279].

(J. Bligh, *HeythJourn* 8 [4, '67] 417-419):—The presentation of "Adamic Christology" in this book may be seen as part of an important and salutary trend among some contemporary authors to recognize the close correlation between Christian anthropology and Christology. Two points of disagreement are mentioned which might strengthen S's general position. In Rom 5:14 Adam is not a type of Moses but of the second Adam. If one follows the interpretation of Dan 7 as a new-creation narrative, then the Adamic Christology would be based on the Son-of-Man title. S rightly stresses the notion of "theomorphism" in Paul's Adamic Christology, and the notion might also help to explain the Johannine Son-of-Man sayings.—G.W.M.

623. M. E. THRALL, "The Pauline Use of *Syneidēsis*," *NTStud* 14 (1, '67) 118-125.

C. A. Pierce, *Conscience in the New Testament* (1955), maintained that *syneidēsis* in Paul has the same meaning as in the Greek writers; that conscience always concerns itself with a man's own acts, not with those of others; that it always refers to past acts, not to future ones. However, P's treatment of Rom 13:5 fails to prove that conscience is not concerned with man's future conduct. Furthermore, he is unconvincing when he seeks to prove that in 1 Cor 10:28-29; 2 Cor 4:2; 2 Cor 5:11 *syneidēsis* does not express a person's judgment of another's action.

Paul's idea of *syneidēsis* began with the Hellenistic usage but developed under the influence of his Jewish background. He had come to regard conscience as performing for the Gentile much the same function as the Law did for the Jew. The Greek conceived conscience as a prosecutor, a judge and the agent of condemnation. But this is precisely what the Law was according to Paul. It gives guidance beforehand and is the norm by which the Jew evaluates and condemns the neighbor's action.

In 1 Cor 10:28-29 *syneidēsis* means condemning another, and this condemnation is culpable. For when man assumes the right to condemn his fellow creature, he is guilty of idolatry because he puts himself in the place of God. On the other hand in 2 Cor 4:2 and 5:11 the judgment passed by conscience is one of approval. In this case conscience may be permitted to work without hindrance and without any danger to the spiritual state of its owner.—J.J.C.

624r. W. THÜSING, *Per Christum in Deum* [cf. *NTA* 10, p. 288; § 11-346r].

(J. Schmid, *BibZeit* 11 [2, '67] 315-317):—Extensive summary of the argument and conclusions. T is correct in concluding that Pauline Christocentrism and Theocentrism form a coherent unity, and his work is a genuine contribution to Pauline studies. Exception is taken to a few individual points of exegesis.—G.W.M.

Romans

625. [Rom 1:1-7] P. STUHLMACHER, "Theologische Probleme des Römerbrief-präskripts," *EvangTheol* 27 (7, '67) 374-389.

Three remarks are made in Rom 1:1-7 about the gospel: (1) the gospel is promised by God in the OT; (2) the gospel is defined, according to content, as gospel of Jesus Christ; (3) the gospel is a message of faith for the heathen in the form entrusted to Paul. A consideration of these observations brings out a number of problems which remain unsolved.

As yet the theological problem remains of linking the Pauline gospel, in its historical form, with the OT and Jewish tradition. In this connection attention must be directed anew to the lines of contact between the Palestinian tradition of Jesus, the Pauline preaching of the gospel and the written Gospels. This raises the question of the possibility of a theological concept of history which bridges over all three. For one such concept of history, the Pauline view of a history of election ought to supply at least a model. Paul knew well the phenomenon of a history of election, but he conceived his notion of history from the gospel and understands the history of election as function of the *dikaiosynē* and *alētheia* of God. The systematic problem of the fruitfulness of this concept of history remains. But only in the measure that we succeed in breaking through to a concept of history of this kind, will we fulfill the pressing need of our day for an historically orientated biblical theology. Of course, the solution to this problem must involve various theological and related disciplines.—E.J.K.

626. H. PARKIN, "Romans i. 13-15," *ExpTimes* 79 (3, '67) 95.

If we free ourselves from the established punctuation and versification of the passage, we may find a more natural rendering. (1) The words *Hellēsīn* to *anoētois* are in apposition to the preceding *ethnesīn*. (2) The infinitive *euangelisasthai* is complementary to *opheiletēs eimi*. (3) *houtōs . . . prothymon* is a parenthesis. The resulting translation reads: ". . . among the remainder of the Gentiles, both cultured and primitive, both wise and simple. I am under an obligation, that is why I am eager, to preach the Gospel also to you in Rome."—G.W.M.

627. [Rom 3:25-26] W. G. KÜMMEL, "*Paresis* and *endeixis*. A Contribution to the Understanding of the Pauline Doctrine of Justification," *Journ TheolChurch* 3 ('67) 1-13.

The usual interpretation of the text assumes that God wanted to justify sinners freely but that he could do so without endangering his righteousness only by atoning for sins through Christ and in this way proving his righteousness. The interpretation assumes that *paresis* means "passing over" and *endeixis* "demonstration of proof." But this interpretation presupposes a set of ideas foreign to Paul (that God must prove his righteousness; that God has hitherto let sins go unpunished; that God makes his righteousness known as something to be recognized).

A fresh lexicographical study shows that *paresis* means "passing over" but far more frequently "remission," while *endeixis* means either "prove" or "display." The sense, therefore, is determined by the context which favors the meanings "remission" and "display." The thought that God proved his righteousness through remission of guilt would be absurd. It makes good sense, however, to say that God wanted to let his righteousness, which saves the sinner, take effect by forgiving the sins committed prior to the sending of Christ, sins for which punishment had not been meted out once and for all. Hence the correct translation of the pericope is: "God has publicly put him (Christ) forward for faith as a means of atonement through his blood, and thereby he wanted to show his righteousness in remitting the sins committed during the time of his patience, and thereby he wanted to show his righteousness in the present in order to be righteous himself and to justify him who believes on Jesus." [The article is translated from German in *ZeitTheolKirche* 49 ('52) 154-167.]—J.J.C.

628. [Rom 5:12-19] J. A. GRISPINO, "Polygenesis and Original Sin," *Hom PastRev* 68 (1, '67) 17-22.

A survey of recent theological currents which presents the views of Z. Alszeghy and M. Flick [cf. §§ 11-794—795].

Original sin, cf. § 12-682.

629. J. BECKER, "Quid locutio *palin eis phobon* in Rom 8,15 proprie valeat," *VerbDom* 45 (3, '67) 162-167.

When St. Paul says in Rom 8:15, "You did not receive the spirit of slavery to fall back into fear," he speaks, not of a servile fear of God, as most commentators have supposed, but of a despairing fear of death. The "spirit of fear" is a hypothetical rather than a real entity; it is introduced to clarify by contrast what is meant by "the Spirit of sonship."—J.F.Bl.

630. W. L. LORIMER, "Romans ix. 3-5," *NTStud* 13 (4, '67) 385-386.

Argues that v. 5 originally read *hōn ho epi pantōn theos. (ho ōn) eulogētos eis tous aiōnas, amēn.*

Rom 10:4, cf. § 12-685.

631. L.-M. DEWAILLY, "Mystère et silence dans Rom. xvi. 25," *NTStud* 14 (1, '67) 111-118.

The association of mystery and silence in the doxology of Rom, unique in the NT, can be clarified against the background of Pauline usage. With its roots in the OT and in Judaism, "mystery" here is the good news of God's plan, of the economy of salvation in its last phase in which by his death and resurrection Jesus Christ fulfills all that was promised of old. The notion of the silence of God finds its closest OT background in God's self-concealment (e.g. Isa 45:15), but *sigan* must not be thought of as merely negative, the absence of speech: it is a positive act of fullness and concentration. If the

perfect passive participial form in Rom 16:25 is allowed its full weight, it means that God is responsible for the silence and that the effect continues into the present, i.e. that the silence of God is not broken by the revelation of the mystery in Christ.—G.W.M.

Rom, cf. §§ 12-490r—491r.

1-2 Corinthians

632r. J. C. HURD, JR., *The Origin of I Corinthians* [cf. *NTA* 9, p. 436; § 12-287r].

(W. Baird, *Encounter* 28 [3, '67] 282-284):—The work provides a useful corrective of the stylized portrait of Paul as a systematic theologian, but the resulting picture seems somewhat distorted. There are two major weaknesses in the study. The basic methodological approach is valid but not always maintained with consistency. And, while H purports to approach theological questions from the standpoint of biography, he scarcely gets around to theological issues. The argument in general is clear, eminently readable and along the way displays much exegetical brilliance. The work is a creative, plausible and sometimes convincing reconstruction of the stages which preceded the writing of 1 Cor.—J.J.C.

633. [1 Cor 2:6-16] R. SCROGGS, "Paul: *Sophos* and *Pneumatikos*," *NTStud* 14 (1, '67) 33-55.

An extensive exegesis of the passage justifies these conclusions. (1) Paul does not think that the Corinthians hold a Gnostic, revelatory *sophia* but one based on human thinking and assertions that did not claim a revelatory basis. (2) Many details indicate that the teaching of 1 Cor 2:6-16 is derived directly from the context of Jewish and Christian apocalyptic-wisdom theology. The direct contact between the Apostle and the wisdom theology makes it unlikely that he has been influenced in such a direct way by secular or Christian Gnostic speculations. (3) Here Paul almost certainly reveals that he knew an esoteric Christian apocalyptic-wisdom theology which he carefully guarded from immature Christians. Yet he was not a mystagogue. For him, unlike the Gnostics, salvation rests in God's act; not in man's knowing but in his being known. Within this framework *sophia* has a legitimate place, just as theology is legitimate in the Christian community in addition to, but not in place of, faith called forth by the kerygma.—J.J.C.

634. W. THÜSING, " 'Milch' und 'feste Speise' (1 Kor 3, 1 f. und Hebr 5, 11—6, 3). Elementarkatechese und theologische Vertiefung in neutestamentlicher Sicht," *TrierTheolZeit* 76 (4, '67) 233-246; (5, '67) 261-280.

Some have thought that the solid food mentioned in 1 Cor and Heb and contrasted with the milk designates an esoteric teaching and thus reflects a Gnostic attitude. This opinion is false because in both Epistles the solid food is intended for all Christians and not reserved for a few initiates. However,

the question arises whether the teaching designated by the term solid food is something different in content from that designated as milk. In 1 Cor the doctrinal teaching is one and the same, the presentation of the cross of Christ. The difference between milk and solid food arises from the manner in which the hearer assimilates this doctrine. The cross is folly (milk) for the carnal, but wisdom (solid food) for the spiritual.

On the other hand, Heb presents a more complex problem. Here there is at least in part a real difference of doctrinal content between the milk and solid food. Six items are listed in Heb 6:1 f. which contain elementary teaching (milk) but these are intimately related to the solid food, the teaching given later which develops this elementary teaching. Thus Heb 11 develops the idea of faith found in 6:1. The new material which belongs to the solid food is the doctrine on the priesthood of Christ (Heb 7—10). By appreciating Christ's priesthood the Christians will deepen their elementary instruction, they will hold fast to their confession and approach closer to God. Thus the teaching which is solid food makes explicit what is implied in the milk of Heb 6:1 f. It is to be noted that the intellectual aspect is not the only or the principal feature of solid food. For Paul and the author of Heb solid food represents the entire Christian life as it is vivified by a profound appreciation of Christ and his salvific work.—J.J.C.

635. W. F. ORR, "Paul's Treatment of Marriage in 1 Corinthians 7," *Pitts Persp* 8 (3, '67) 5-22.

A careful working out of the exegesis of the passage without any consultation of commentaries produces some interesting results: e.g., *agamoi* v. 8 should mean "widowers." Since Paul was a rabbi and rabbis had to be married, it would follow that he urges widowers to follow his example and remain unmarried. Furthermore the virgins of v. 25 would include both men and women.—J.J.C.

1 Cor 10:28-29, cf. § 12-623.

1 Cor 12:3, cf. § 12-741.

636. P. SEIDENSTICKER, "Das Antiochenische Glaubensbekenntnis 1Kor 15,3-7 im Lichte seiner Traditionsgeschichte," *TheolGlaube* 57 (4-5, '67) 286-323.

Paul is reproducing a formula common at Antioch but one which is not the earliest resurrection confession. The early two-member scheme of Peter's speeches in Acts (humiliation-exaltation) has been replaced by the Jewish category of resurrection and contains four members (death-burial-resurrection-apparitions). The phrase "on the third day" originally did not have a chronological meaning but only implied that the event had significance in salvation-history. The list of witnesses manifests the growing concern among Greek-speaking Christians to establish the historicity of the resurrection. The early formula (1 Cor 15:4b, 6a) followed the Jewish Galilee tradition and related

only one apparition (1 Cor 15:6a—to more than 500), but the final Hellenistic redaction multiplied the number of apparitions.

Too much importance should not be given to historical references in the Antiochene formula. The formula's normative value lies in its salvation-history affirmations. The decisive change in the Church's Christology came with the shifting of emphasis from Christ's resurrection to his death. In 1 Cor 15 a kerygmatic statement has been added only to the mention of the crucifixion: he died for our sins. This statement is not intended as a historical allusion; it is rather a theological affirmation.—J.J.C.

1 Cor 15:4, cf. § 12-507.

637. T. JACOBS, "‘Als Christus niet is verrezen, is uw geloof waardeloos' (1 Kor 15, 17)" ['If Christ is not risen again, your faith is vain' (1 Cor 15:17)], *Bijdragen* 28 (3, '67) 260-278.

After a summary indication of Paul's argumentation in 1 Cor 15 and after asking exactly which kind of opinions he might have had to face at Corinth, the structure of the kerygma (vv. 3-5) and the enumeration of the eyewitnesses (vv. 5-8) are discussed. The thesis that this kerygma could be traced to a Semitic substratum cannot simply be accepted as conclusive. By its *form* it seems to be less traditional and more Pauline (and catechetical) than has generally been accepted until rather recently.

In the kerygma emphasis is laid on the facts of Christ's death and resurrection. The expression "according to the Scriptures"—which, for that matter, does not refer to any specific scriptural text—relates to the whole preceding clause and not to "for our sins" or "the third day" exclusively. It indicates that both resurrection and *death* are mysteries of salvation, divine acts. The burial and the apparitions serve as signs and testimonies to the principal affirmation.

According to Paul both death and resurrection are essential elements of the event of salvation. It was in dying that Christ made manifest his obedience. What God accomplished in Christ's death and resurrection, he will re-enact in us. Further, our own resurrection will be accomplished through death.—J.L.

638. [1 Cor 16:22] J. A. EMERTON, "MARANATHA and EPHPHATHA," *JournTheolStud* 18 (2, '67) 427-431.

(1) The general preference for the longer form of the first person pronominal suffix in the Qumran and the Murabba'at documents would suggest, but not conclusively, that the imperative form *mrn' t'* is preferable in 1 Cor 16:22 and *Didache* 10:6. (2) I. Rabinowitz [cf. § 7-795] has shown that *ephphatha* in Mk 7:34 could be Hebrew and that it cannot be used as evidence that Jesus spoke Aramaic; moreover, he has made a good, though not conclusive, case for the view that the word is not Palestinian Aramaic. Thus Jesus may have spoken Hebrew, but not necessarily on all occasions.—G.W.M.

639r. D. GEORGI, *Die Gegner des Paulus im 2. Korintherbrief* [cf. *NTA* 9, p. 278; § 10-1137r].

(J. Michl, *TheolRev* 63 [4, '67] 240-242) :—Extensive summary. G is correct in identifying Paul's adversaries as itinerant Jewish-Christian preachers who presented the Christian message in the light of their Jewish-Hellenistic background. However, certain aspects of the thesis need further study, e.g. that these preachers made no sharp distinction between the earthly Jesus and his glorification and that they appealed to their ecstasies as authenticating their mission.—J.J.C.

2 Cor 4:2; 5:11, cf. § 12-623.

Ephesians—Colossians

640. R. HERMANS AND L. GEYSSELS, "Efesiërs 1, 23: Het pleroma van Gods heilswerk" [Ephesians 1:23: The Pleroma of God's Salvific Work], *Bijdragen* 28 (3, '67) 279-293.

The interpretation of the participle *plēroumenou* at the end of Eph 1 constitutes a well-known problem. The majority of exegetes take the participle as a middle with an active sense, but without sufficient regard for weighty arguments which seem to exclude this interpretation. Actually, if Paul really wanted to say, as he does in Eph 4:10, that "Christ fills all things," why would he use a form which his readers could interpret only in a passive sense? On the other hand, the interpretations held over the last few years by those who prefer the passive sense give rise themselves to serious objections or at least remain less satisfactory. But could it be otherwise if one proceeds from the a priori supposition that it is Christ who is filled?

Everything points to the interpretation of the participle as the genitive of *to plēroumenon*. In this case the Church (or perhaps Christ?) is the pleroma, the total realization, the accomplishment of "what is in process of being accomplished," i.e. the "mystery" of the plan of salvation. In other words, the work of salvation, in the process of being fulfilled, has its fulfillment, its plenitude, in Christ or in the Church to the degree that it is united with him.

This very simple solution has perhaps, without prejudice to even richer implications of the term pleroma, the advantage of extricating the exegesis from a false problem: by whom or by what is Christ fulfilled? In any case the proposition, interpreted in this sense, fits perfectly in the context: it forms a transition between the description of what God has accomplished in Christ and the application of this work to the faithful. [Translated from the authors' summary.]

Eph, cf. § 12-497r.

641. SR. O. HAGEMEYER, "'Steht im Herrn!' (Phil 4,1)," *ErbeAuf* 43 (3, '67) 175-191.

In encouraging his converts, Paul regularly uses the word "stand," and in the OT and the NT different words signifying "stand" indicate the proper attitude of the believer and his relation to God.—J.J.C.

642. R. S. BARBOUR, "Salvation and Cosmology: The Setting of the Epistle to the Colossians," *ScotJournTheol* 20 (3, '67) 257-271.

Cosmology is here understood as man's whole understanding of the universe. The Greeks conceived the world as a cosmos. From the 4th century on there arose a belief in heavenly spirits which are malign and opposed to the welfare of man. As an escape from this evil the Gnostics believed in the god-man, the true or universal man, the revealer, whose revelation comes from an otherwise unknown and unknowable supramundane sphere beyond all the gods of this world. Thus salvation came to be thought of as a flight into the pure region above the seven heavens which are the spheres of the planets.

In Col, Christ is presented as ruler of the cosmos, the lord of all cosmology. Two widely held ideas prepared for this concept: first, the idea of a universal man whose person and work somehow embraces the cosmos, and secondly the belief that all phenomena are accounted for by the activities of personal or quasi-personal beings. On the other hand, the NT contrasts with Gnostic beliefs because first, Christ's victory is always thought of as taking place visibly on earth in the cross and resurrection, and secondly, this victory is realized and made known through the Church. Perhaps the scientific achievements of man are the fulfillment of the man-centered picture of the universe which the NT gives us.—J.J.C.

643. U. BORSE, "*Der Kolosserbrieftext des Pelagius*, Kath. Diss. Bonn 1966," *TheolLitZeit* 92 (6, '67) 455-457.

This dissertation undertakes to reconstitute Pelagius' text of Col, which it then sets forth in a new recension, and to locate it within the history of the Latin version. The Pelagius text is found to be helpful in identifying two distinct stages in the history of the Vulgate.—G.W.M.

Hebrews

644. J. ALONSO DÍAZ, "Cómo y cuándo entra en la línea del mesianismo clásico el aspecto sacerdotal," *EstBib* 25 (3-4, '66) 283-298.

Heb bases its priestly concept of Christ on the OT, but OT Messianism throughout most of its history (as reviewed here) is royal Messianism, incompatible with the notion of priesthood. The latter notion first enters Messianism through Ps 110, which can only be regarded as Messianic if it is a Maccabean Psalm. In the LXX version its Messianism is clear.—G.W.M.

645. H. N. HUXHOLD, "Faith in the Epistle to the Hebrews," *ConcTheolMon* 38 (10, '67) 657-661.

The concept of faith in Heb 11—12 is closer to the Pauline concept of hope than the Pauline concept of faith: faith is firmness, reliability and steadfastness. Faith is in conscious opposition to sight. The greatest witness to faith is Jesus, the central argument of the author.—J.O'R.

646r. O. KUSS, *Der Brief an die Hebräer*, 2nd ed. [cf. *NTA* 11, p. 155].

(K. Wennemer, *TheolPhil* 42 [4, '67] 600-604):—Extensive summary. Praised. The second edition has some 100 pages more than the first and 17 excursuses instead of 5. K's treatment of several texts is briefly summarized, and on a few, i.e. Heb 1:6; 6:4; 9:11-12, the reviewer has reservations. In a foreword K mentions that he is writing a large commentary on the Epistle with more extensive scientific treatment of the material.—J.J.C.

647. A. P. SALOM, "Ta Hagia in the Epistle to the Hebrews," *AndUnivSem Stud* 5 (1, '67) 59-70.

Ta hagia occurs a total of 10 times in the NT, all of them in Heb, and considerable confusion is evident among translators and commentators in their handling of this word. The point is illustrated by a chart showing how various translations have approached this term. The options range from "sanctuary" to "holy places." The LXX provides the clue for its meaning and in the LXX *ta hagia* is most often translated "sanctuary." This basic meaning should always be used by the translator if it makes sense in the context. "Sanctuary" would thus be the translation throughout Heb except in 9:2 and 3. These verses refer to specific parts of the sanctuary, the outer and inner compartments respectively, as the context clearly indicates. The article treats all the places in Heb where this word occurs and points out why the word "sanctuary" should be used in each occurrence.—W.K.

648. R. A. STEWART, "The Sinless High-Priest," *NTStud* 14 (1, '67) 126-135.

There is nothing in the OT, the Qumran scrolls, Josephus or the rabbinic writings which ascribes sinlessness to the high priest. In the intertestamental literature partial parallels occur only in the *Testament of Levi* and in Philo. *Test. Levi* 18 describes the new priesthood with a series of details strikingly similar to what the NT says about Jesus. If the passage is Jewish and not a Christian interpolation, it is Messianic and may be regarded as transferred to the realm of fulfilled prophecy or realized eschatology by the incarnation. The sinless high priest of Philo is really the divine Logos and something of an intellectual abstraction. It affords an interesting parallel to Heb and to the Prologue of Jn, but any borrowing from the Alexandrian is unlikely. Though the *Testament of Levi*, Philo and Heb shared a common Jewish background, Christianity put on its documents the distinctive stamp of the New Covenant.—J.J.C.

Heb 5:11—6:3, cf. § 12-634.

649. J. C. ADAMS, "Exegesis of Hebrews vi. 1f.," *NTStud* 13 (4, '67) 378-385.

Exegetes commonly interpret these words as a creedal statement of the fundamentals of the Christian faith, but several difficulties militate against this view; e.g., there is nothing specifically Christian in the items mentioned. A better interpretation comes from understanding *ho logos tou Christou* not as teaching

about Christ but as Christ's own teaching. The writer then is saying: let us leave on one side Christ's original teaching and let us advance toward maturity and grasp the significance of his person and work. This interpretation would solve the difficulties associated with the usual interpretation. Furthermore, in v. 2 *didachē* would mean the message of the Lord on these points. The baptisms would refer to Jesus' teaching on the significance of baptism administered by his disciples as compared with that of John. The laying on of hands would refer to Jesus' action when healing the sick, and Jesus clearly taught the resurrection and judgment.

The new interpretation throws light on the meaning of the whole Epistle which is concerned with the danger of apostasy. The writer warns his readers that it is perilous to remain in their present state; they must advance to maturity; they have accepted the message of Jesus but not his person and his work. The new theory also is consistent with two features in the writer's whole message. First, the entire theology of the Epistle is concerned with the significance of Christ's person and work as the great high priest. Secondly, this high priestly work was the means whereby God inaugurated a new covenant and abolished the old.—J.J.C.

650. W. L. LORIMER, "Hebrews vii. 23f.," *NTStud* 13 (4, '67) 386-387.

Probably the original reading in v. 24 was *ametabaton*, "not passing to another," and the present reading *aparabaton* is a corruption due to *para-* (*menein*) of the preceding verse.—J.J.C.

651. O. GLOMBITZA, "Erwägungen zum kunstvollen Ansatz der Paraenese im Brief an die Hebräer—x 19-25," *NovTest* 9 (2, '67) 132-150.

The theme of the uniqueness of the divine carrier of revelation (1:1—4:13) and Jesus as the high priest (4:14—10:18) form the basis for the understanding of the paraenesis in 10:19-25.

The material is divided into three sections: 10:19-22a; 10:22b-23; and 10:24-25. The first division introduces the paraenetic appeal by emphasizing that in the Christian Church there is only one priest, namely, he who was both priest and sacrifice. The major emphasis is upon the personal relationship which Jesus had to God the Father and which Christians have to Jesus. The grammatical structure consists of a participial clause with two members and the hortatory subjunctive of v. 22a.

Two perfect participles introduce the appeal in the second part (10:22b-23). The reference to the *homologia* makes a reference to baptism certain and since hope is related to the confession it has to do here with the hope that God has for us. He freed us from condemnation through the sacrifice of Christ. Baptism is a barrier erected against the accusations of the conscience. We deal here with personal relationships joined to the actions of the congregation which rest in a personal relationship between God the Father and the Son of God who is the Messiah officiating as the high priest.

Parallel to *proserchōmetha* in v. 22 and *katechōmen* in v. 23, the author now in v. 24 begins with *katanoōmen* as the main admonition in which he relates himself to his readers and begins the third division of his paraenetic introduction to the third part of the letter. This time he places two participles in the present tense at the end, thus pointing to the enduring quality of this imperative. The first part of the imperative refers to the love feast or agape and the second part to the proclamation in which the implications of the gospel for morality are seen and the place of the Christian in the world is detailed. It is highly doubtful that the triad faith, hope and love is central; rather it seems to be the imperatives in v. 22 *proserchōmetha*, v. 23 *katechōmen* and v. 24 *katanoōmen*; thus a triad of what the Church is to do in the world. This paraenesis is a counterpart to what was happening in Judaism with its bitterness about the destruction of the Temple. These Christians were being admonished to find their place in the world as *familia Dei*, a new covenant people of God for whom Christ serves as high priest and Son of God.—W.K.

Catholic Epistles

652. A. BLENKER, "Jakobs brevs sammenhaeng" [The Sequence of Thoughts in James], *DanskTeolTids* 30 (4, '67) 193-202.

Jas could be an outline or an account of a sermon sent to communities in certain given circumstances which escape us today. In it one can distinguish several blocks of material, coherent but not inter-connected. 1:2-27 — temptation does not come from God, from whom comes every good and especially his own word; 2:1-26 — do not judge unjustly; we ourselves will be judged justly on the works of faith; 3:1—4:12 — the good or evil effects of speech; 4:11-12 — a résumé of all of 2:1—4:10; 4:13—5:11 picks up 1:9-11 again: the good use of riches; 5:12 is isolated; 5:13-20 — various counsels. The allusion to Job in 5:11 suggests a connection, in broad strokes, between the development of the book of Job and the thoughts of Jas: this would be an example of very early preaching on OT texts—L.-M.D.

- 653r. F. MUSSNER, *Der Jakobusbrief* [cf. *NTA* 9, p. 280; § 11-398r].

(W. Pesch, "Ein theologischer Kommentar zum Jakobusbrief," *TrierTheol Zeit* 76 [4, '67] 249-251):—M's judgment that the author of the letter was the brother of the Lord leads to conclusions which are generally conservative. The Jewish background of the writing is well presented, and two excursuses deserve special mention: the Epistle's concept of faith and Christianity according to James.—J.J.C.

654. R. H. GUNDRY, "'Verba Christi' in I Peter: Their Implications concerning the Authorship of I Peter and the Authenticity of the Gospel Tradition," *NTStud* 13 (4, '67) 336-350.

In any literary-critical approach the only scientific method is to assume at first that the piece of writing is what it claims to be and then to test this

assumption. That there are numerous *verba Christi* in 1 Pet is universally acknowledged. This essay seeks to determine which of these are certain and which are probable and then to draw inferences from them. Examination of the Gospel passages in which these logia appear shows that in most instances Peter is a specially active participant in the narrative contexts or that the motif would have special meaning for him. This Petrine pattern can hardly be ascribed to chance, and a pious forger would need incredible ingenuity in choosing and inserting these sayings in 1 Pet for the sake of verisimilitude. Only Petrine authorship of 1 Pet and the authenticity of the Gospel passages adequately account for the Petrine pattern of the *verba Christi*. The evidence works both ways, in favor of the Petrine claim of the Epistle and in favor of the Gospel tradition. "This is not reasoning in a circle. It is the self-consistency we expect from historically reliable material."—J.J.C.

655r. [1 Pet 2:4-10] J. H. ELLIOTT, *The Elect and the Holy* [cf. *NTA* 12, p. 140; § 12-323r].

(C. F. D. Moule, *JournTheolStud* 18 [2, '67] 471-474):—Summary of the book. If the thesis stands, a key verse for the doctrine of the priesthood of all believers falls, for E argues that 1 Pet 2:9 is primarily concerned with election and applies to the community as a whole, not to individuals. Though a number of objections can be raised—e.g. E's interpretation of v. 5—much of the position would still hold up and no one can afford to neglect this interpretation. Unfortunately the book is marred by numerous minor mistakes in proof-correcting.—G.W.M.

656. J. R. MICHAELS, "Eschatology in I Peter iii. 17," *NTStud* 13 (4, '67) 394-401.

1 Pet 3:17 is customarily interpreted as a general application of the counsel given to slaves in 2:20: Christians should be good citizens of the state so that any suffering they undergo at the hands of civil authorities will be undeserved.

Previous references to "doing good" and "doing evil" in 3:11 f. suggest a different view. If "evil-doers" and "doers of good" are taken as two groups into which all mankind is divided, then 3:17 may be paraphrased as follows: "If it should be God's will that we suffer, it is better to suffer now, as doers of good at the hands of evil men, than on the day of visitation, when these same evil-doers shall receive their just punishment from the eternal Judge of all men." This eschatological interpretation is supported by (1) Peter's implied contrast between the tribunals of men (3:15) and God's great tribunal at the last day (4:5), and (2) the reference in the context to the pagans being "put to shame" (3:16) instead of glorifying God on the "day of visitation" (cf. 2:12).

Seen in this light, 1 Pet 3:17 is less akin to 2:20 than to 4:17 f. The alternatives are: suffering now with the church or suffering later with the world.—J.R.M. (Author).

657r. [1 Pet 3:18—4:6] W. J. DALTON, *Christ's Proclamation to the Spirits* [cf. *NTA* 10, p. 141; § 11-828r].

(T. Holtz, *TheolLitZeit* 92 [5, '67] 359-360):—Extensive summary. Praised with reservations. The interpretation of 3:19 f. seems most convincing. The book is not well arranged, the reader being often referred to matter which is fully developed later on. The literature is extensively and thoroughly treated.—J.J.C.

1 Pet 4:12, cf. § 12-733.

1 Jn 2:13-14, cf. § 12-601.

658. R. W. FUNK, "The Form and Structure of II and III John," *JournBibLit* 86 (4, '67) 424-430.

The article examines (1) the marks of the common letter, (2) the structure, i.e. the constituent elements of the two Epistles, and (3) the relationship of that structure to the structure of the Pauline letter.

The form and content of 2 Jn conform in their idiom and simplicity to the common letter tradition, and 2 Jn is here quite comparable to Phlm. The conventional health wish in 3 Jn marks this letter as the most secularized in the NT. On the other hand, the structure of 3 Jn exhibits more affinities with the Pauline letter format than does 2 Jn. The structure of 3 Jn corresponds to the Pauline letter structure—thanksgiving, body (to which is attached apostolic parousia), paraenesis. The sequence body—paraenesis probably derives from the homily and is not found in the common letter. The significance of the presbyter's personal presence to his readers, mentioned in 2 Jn and 3 Jn and elaborated in 3 Jn 9 f., echoes the Pauline preference for the oral word over the written word.—J.J.C.

659. R. SCHNACKENBURG, "Zum Begriff der 'Wahrheit' in den beiden kleinen Johannesbriefen," *BibZeit* 11 (2, '67) 253-258.

The concept of truth in 2 and 3 Jn is richer in meaning and more comprehensive than R. Bergmeier [cf. § 11-404] assumes. Not even with a grain of salt can it be compared with "truth" (or "faith") in the Pastorals. The distance between the latter and the recognized authentic letters of Paul remains greater than between 2 and 3 Jn and the main Johannine writings.

In 1 Jn the concern about true and false teaching is not altogether absent. Neither is the dualism which B misses in 2 Jn. Although "truth" as correct teaching is in the foreground in 2 and 3 Jn, this does not exhaust its meaning. "Walking in truth," which occurs in both letters, ultimately intends the realization of Christian existence, made possible through God, his revelation in Christ, and the power of his love. For the background of this concept Qumran is particularly significant. With this broadened understanding of "truth" in these letters, however, a single Johannine authorship is not necessarily established.—H.W.B.

Apocalypse

660. N. HILLYER, "The Lamb' in the Apocalypse," *EvangQuart* 39 (4, '67) 228-236.

Apoc gives Christ the important title "the Lamb" (*arnion*) 28 times almost certainly in reference to the Passover lamb and Isa 53 (*amnos* in LXX) with the connotations of submission, substitution, meekness and sacrifice. The more appropriate ideas of triumph, authority and power are included by adopting the Greek word *arnion*, possibly from *Enoch*. Thus the meek Lamb is paradoxically the conquering, wrathful Lion. The uses to which the title is put may be grouped around six themes: Christ is seen as redeemer, the supreme object of worship, ruler, judge, pastor and in his relation to his Church—P.J.F.

- 661r. M. RISSI, *Was ist und was geschehen soll danach* [cf. *NTA* 11, p. 279].
——, *Die Zukunft der Welt* [cf. *NTA* 11, p. 157].

(T. Holtz, *TheolLitZeit* 92 [7, '67] 509-511):—The changes from the earlier *Zeit und Geschichte in der Offenbarung des Johannes* (1952) are indicated, and the question is raised whether they justify the claim that *Was ist . . .* is a new book. R's basic principle of interpretation is a modified recapitulation theory. Others would place greater emphasis on the end time as one in which the godless forces wage continual warfare to regain the power they have lost in the death and resurrection of Christ. In both of R's books here reviewed the exegesis of Apoc 19:11—22:15 is disappointing; the eschatological destiny of Israel does not seem intended here; in fact the problem of Israel hardly appears in the Apoc. In general, R's exegesis is correct and carefully worked out, and in *Die Zukunft . . .* the exposition of 20:7-10 deserves special mention.—J.J.C.

662. R. L. THOMAS, "The Chronological Interpretation of Revelation 2-3," *BibSac* 124 (496, '67) 321-331.

There are three prevalent interpretations of these chapters. (1) The prophetic interpretation understands the seven messages as entirely future in their significance. (2) The historico-prophetic acknowledges the existence of the 1st-century churches but at the same time assigns a prophetic significance to the messages. (3) The historical view takes the words as strictly appropriate to the historical situations of seven 1st-century churches. This third opinion is to be preferred because it agrees with the whole context of the Apoc, there is nothing in the chapters to indicate a prophetic outlook, and the literary genre of the letters implies the addressees are living persons.—J.J.C.

663. [Apoc 7:4-8] A. FEUILLET, "Les 144.000 Israélites marqués d'un sceau," *NovTest* 9 (3, '67) 191-224.

Apoc 7 is evidently written for the consolation of Christians. They are assured of victory; they share already in the heavenly liturgy even on earth. There are several opinions about who the 144,000 really are. Are they the baptized or the martyrs or are they the eschatological Israel constructed upon the ancient Israel?

The concept of the remainder of Israel and of the judgment of God and the catastrophe of A.D. 70 enter into the concept. The 144,000 are the number of those who were opposed to the Jews who were in conflict with the religion of Christ. They are not the unnumbered host of the saved, since they are mentioned later, nor are they the Judaeo-Christians, since the necessary note of opposition fails in their case in John and the other writers.—H.B.B.

664. G. MUSSIES, "DYO in Apocalypse ix 12 and 16," *NovTest* 9 (2, '67) 151-154.

The grammar of Apoc 9 offers some problems for the exegete and in 9:16 the connotation of the number of the cavalrymen is puzzling. Both difficulties are solved once we accept as the underlying system the Hebrew cardinal numbers and their specific meanings. In Hebrew numerals the feminine categories have a multiplicative meaning. Thus in Apoc 9:12 we should translate "a two-fold woe follows." We should translate 9:16 "and their number was ten thousand *times* ten thousand." Hebrew numerals have a qualitative notion; e.g., ten is often equivalent to "the smallest effective group," "thousand" to "clan" or the largest component military group, and "ten thousand" to a group of such units or to the least number for a complete fighting force. Thus in 9:16 the implication is that we are dealing with an army of armies. Likewise in 22:2 we would translate not "twelve kinds of fruit" (Moffatt) but "twelfefold fruit" following Lohmeyer.—W.K.

BIBLICAL THEOLOGY

- 665r. O. CULLMANN, *Heil als Geschichte* [cf. *NTA* 10, p. 128; §§ 12-332r—334r].

(E. Rasco, "Dos estudios sobre la Historia de la Salvación," *Gregorianum* 48 [2, '67] 326-339):—C's classic work *Christ and Time* has now appeared in an Italian translation prefaced by a long study of his ideas by B. Ulianich (cf. *Cristo e il tempo*, Bologna, 1965). This fundamental work is necessary to understand C's more recent *Heil als Geschichte*. The latter book, divided into five parts, addresses itself to the problem of the historical nature of salvation. Continuing his opposition to the Bultmannian school, to which he is admittedly indebted for many insights, C insists on the necessity of allowing the NT to speak for itself (Part I), as well as determining exactly the relation between event and interpretation of the event as recorded in the NT (Part II). Part III deals with the relation between scientific history and salvation-history, the subsequent problem of *Entmythologisierung*, while Part IV treats of the fundamental positions of the NT in regard to salvation-history. Here, as throughout the book, C returns to his thesis in regard to eschatology: the relation between the "already" and the "not yet." Part V discusses the continuing nature of the *Heilsgeschichte* in the light of this fundamental tension. The book is a tribute to the learning, care and candor of its author and serves well its purpose of furthering dialogue in the light of Vatican II. In the same spirit of dialogue,

it must be said that C's insistence on seeing an infallible magisterium as an unfaithful attempt to reduce the NT tension of "already" and "not yet" reflects some lack of comprehension of the role of that magisterium.—F.M.

666r. ———, *Idem*. [German and French editions.]

(D. von Allmen, *RevBib* 74 [3, '67] 425-432):—The book is first situated in the context of C's work and summarized. In most of the basic questions the reviewer follows C; the concept of salvation-history is perfectly validly applied to the NT and C is correct in rejecting the existentialist understanding of the NT. But there are some points of disagreement. For example, in reducing the difference between the Church and the world to one of knowledge, i.e. acknowledging its Lord, C seems to neglect the urgent future aspect of mission and to assimilate faith to a gnosis. In the structure both of the whole work and of individual chapters, C argues by a method of anticipating conclusions of which the demonstration comes only later; this makes for difficult reading and may indeed have been one of the causes of the criticisms C has received. The French translation has numerous shortcomings, of which examples are given here.—G.W.M.

667. G. DEL CERRO CALDERÓN, "La palabra de Dios y los problemas espirituales contemporáneos," *CultBib* 24 (215, '67) 214-219.

The problems discussed in the light of the Bible are the following: the presence of God or the religious meaning of life, anxiety or hope, the communication of man with God, grace or sin, and the meaning of history.

668r. G. EBELING, *Theology and Proclamation. Dialogue with Bultmann* [cf *NTA* 11, p. 280].

(G. O. Forde, *Dialog* 6 [4, '67] 299-302):—The relation between Christian faith and the historical Jesus is examined in this valuable study which meets the problem on Bultmann's home ground. The result is not entirely satisfactory; e.g., E's concept of history does not do justice to the eschatological, the stress on the "certainty of Jesus" seems to reintroduce a psychological interpretation of the historical Jesus, and the treatment of the resurrection is somewhat ambiguous.—J.J.C.

669r. *Vom Messias zum Christus*, ed. K. Schubert [cf. *NTA* 10, p. 147].

(M. Zerwick, "A Messia ad Christum," *VerbDom* 45 [3, '67] 174-179):—Summary of contents which devotes particular attention to the contributions of N. Brox, H. Schürmann and J. Blank.

670. F. MUSSNER, "'Bekenntnisstand' und Heilige Schrift," *Catholica* 21 (2, '67) 127-137.

The confession of faith is a salvation-history necessity in the OT and the NT. In the NT, what was at first merely a positive affirmation toward Jesus be-

comes, by a natural tendency, a confession of faith in specific verbal forms. The subsequent transformation of confession (*homologēsis*) into tradition (*paradosis*) is observable throughout the NT, especially in the Pastoral and the Johannine letters. There is, therefore, an essential connection between confessional position, the actual, clearly formulated confession of faith, and tradition, all of which elements are necessary to prevent Jesus and the Church from being "dissolved" (cf. 1 Jn 4:3). The confession is not of individual but of ecclesial, even political character. It is contained in the Scriptures but does not exhaust them. Its core meaning, although absolute, is ever capable of expansion and adaptation. It fixes not the future but the present, but is still not identical with the present nor with the reality it attempts to express. It must point ahead, toward the future. Thus an ever-new re-examination of the contents of confessional statements is needed to enable them to help and not hinder by dead formalism the open dialogue which Vatican II demands of the Church.—R.J.D.

671. W. RORDORF, "The Theology of Rudolf Bultmann and Second-Century Gnosis," *NTStud* 13 (4, '67) 351-362. [Cf. § 11-1202.]

Cullmann has argued that Bultmann's theology resembles that of the 2nd-century Gnostics and may present a life-and-death struggle for the Church as theirs did. It seems, however, that B does not belong with those heretical Gnostics because the bases of his theology stem from the NT. Nevertheless he relies primarily on the NT writings which were most exposed to the Gnostic challenge and consequently most influenced by it. As a result he presents a one-sided view of the NT which brings it close to falsification of the Christian message in the direction of the Gnostics. This appears from a study of his view of salvation in the past, in the present and in the future. Ultimately it is the "unhistoricity" of his theology which creates the problems.

B stands on the ground of the NT but on a thin layer of NT writings which he tends to interpret in a way that carries him very close to the gnosis of the 2nd century. However, the fact that both B and Cullmann appeal to the NT shows how rich and at the same time how problematic the NT is in itself.—J.J.C.

672. J. SCHNEIDER, "The Distortion of New Testament Concepts in Modern Theology," *ChristToday* 11 (25, '67) 1236-39; 12 (1, '67) 12-18.

"There can be no doubt that *existential interpretation leads not only to the reduction but also to the corruption of the Gospel. It transfers the center of gravity in theology to anthropology*. As a result, existentialism not only does not do justice to the doctrine of God and to Christology but also does not do justice to soteriology and eschatology. If existentialism is carried to its final conclusion, then Christian faith becomes a religion of total immanence." The situation in current German theology is examined with respect to the concepts of God, Jesus Christ, the cross of Christ, the resurrection, faith and holy Scripture.

Church and Ministry

673. J. BLENKINSOPP, "Presbyter to Priest: Ministry in the Early Church," *Worship* 41 (7, '67) 428-438.

The NT never speaks of any individual as a priest (*hiereus*). Jesus himself appears as a layman, and his teaching contains evidence of a positive de-sacralization with regard to Jewish cultic practice. In the evolution of the doctrine of the priesthood the teaching of Heb on the priesthood of Christ has special significance. In him and the once-for-all act which he performed, the cultic personnel and the cultic acts of the old order are at the same time recapitulated and superseded. There is, therefore, no more room in the new dispensation for a priestly caste with all that went with it. However, a priestly ministry in the form of a definite *ordo* or caste did emerge. The article examines the different factors which produced the sacralization of the ministry in the first few centuries, concentrating on the tendency to speak of the Christian ministry in terms of the OT priesthood. Even today an ambiguous attitude toward the OT has influenced our way of thinking of the ministerial priesthood.—J.J.C.

- 674r. J. COLSON, *Ministre de Jésus-Christ ou le sacerdoce de l'Évangile* [cf. *NTA* 11, p. 162].

(G. B. Caird, *JournTheolStud* 18 [2, '67] 478-481):—Summary of the careful argument and conclusion. The work may be criticized on three counts. (1) The argument depends too much on the use of rather vague adjectives such as "priestly." (2) The author fails to carry his stress on the spiritualizing of sacrifice to the consequent laicizing of it; spiritual sacrifices need no priest. (3) The book does not offer a justification for the continued use of the term "priest" though it deals well with the NT usage. This is an important work of notable integrity and candor.—G.W.M.

675. J. COLSON, "Prêtres et peuple sacerdotal," *VieSpir* 117 (543, '67) 450-477.

The NT, especially 1 Pet and Heb, portrays the Church as a priestly people, thus developing the OT notion of the people of God as "holy" and "priestly." It is in offering spiritual sacrifices and in the Eucharist that the Church's priestly ministry is exercised. According to Paul especially, this is an apostolic or missionary ministry, both in preaching the gospel and in celebrating the Eucharist, for both proclaim the same mystery of salvation, with the same eschatological orientation. The NT also indicates the special manner in which the *presbyteroi* share in the dual ministry.—G.W.M.

676. G. DELLING, "Merkmale der Kirche nach dem Neuen Testament," *NTStud* 13 (4, '67) 297-316.

The Church had its beginning in Jesus' death. The crucifixion was the end of the ancient cult and its community; Easter marked the start of the new community. The risen Christ sent forth his Spirit whose presence is an essential

constituent of the new community. The Holy Spirit living in the Church shows that she stands in a definite relation to the eschatological event because the Spirit is a special gift of the final age. The Church according to Paul lives between the times, between Easter and the parousia.

The NT applies to the Church a series of titles taken from the OT, e.g. the people of God (not frequently), the community of God (frequently in Paul), *hoi hagioi* (a common NT designation for the community), *eklektoi* (not frequently). All these terms are related in a special way to God's salvific action. Similarly certain features of the Church are brought out by the images of the building, temple, plantation, bride, shepherd and sheep, vine and branches, and the Pauline term Body of Christ about which there is still much discussion.

Through union with Christ and the Father a unity exists between the various individual churches. The bond of unity was the gospel of Christ, and lines were clearly drawn to exclude false teaching and libertinism based on false teaching. Confessions were soon adopted. Finally, it is wrong to imagine that some churches were free and pneumatic while others were subject to order and discipline; from the beginning the Church was characterized by its orderly structure.—J.J.C.

677. M.-F. FOREL, "La Fraternité selon L'Évangile," *ÉtudFranc* 17 (43, '67) 264-280.

The brotherhood demanded by the gospel is examined theoretically according to the teaching of Mt 18 and practically according to Christ's life with his disciples. Christ's call implies a break with the world, the acceptance of Jesus and his teaching and the acceptance of the neighbor which involves mutual forbearance and generous sacrifice. The brotherhood of the gospel has a two-fold dimension, that of the local community and that of the world-wide community. The former is the sign and proclamation of that universal community of charity which the Father wished to establish in his Son.—J.J.C.

678r. P. GRELOT, *Le ministère de la Nouvelle Alliance* [cf. *NTA* 11, p. 380].

(M. Zerwick, "Ministerium Novi Foederis," *VerbDom* 45 [3, '67] 168-174): —Extensive summary of the book and in particular of the appended study of the ordination of women.

679. T. KÄLLSTAD, "Den kristna gemenskapen i Nya Testamentet" [The Christian Community in the New Testament], *SvenskTeolKvart* 43 (1, '67) 33-38.

Various aspects of the Christian *koinōnia* are explored as represented in various NT texts.

680. F.-J. LEENHARDT, "Les fonctions constitutives de l'Église et l'Épiscopé selon le Nouveau Testament," *RevHistPhilRel* 47 (2, '67) 111-149.

Ecclesiological discussions between Catholic and reformed Christians have traditionally focused on matters of offices, responsibilities and organs. A functional approach may offer new avenues of approach to the continuing discussion.

Function is to Church as role is to actor. As the human body lives as a functional co-ordination of a number of operations, so the Church lives by a balance and co-ordination of activities. But the intellectual and sociological structure of the Church's primary functions finds its model in OT "ecclesiology" where the notion of Covenant is essential. The Covenant is a gift of Yahweh to his people and by it he has entered into relationship with them. Moreover, the Covenant creates obligations which are expressed in the form of law. Three functions of this notion of Covenant are election, presence and sovereignty, and to these correspond three sociological offices: prophets, priests and kings. The article traces the history of this multifaceted triad through early Judaism, John the Baptist, Jesus, Paul, etc., giving exegetical and ecumenical consideration to major problems, texts and historical developments.—N.R.P.

Church, cf. § 12-612.

Morality

681. É. BEAUCAMP AND J.-P. DE RELLES, "La justice et la Bible," *VieSpir* 117 (542, '67) 289-310.

Justice in the Bible is conceived, not so much as a righting of wrongs, but as God's salvific action. Moderns contrast justice and mercy, but in the OT they are one. In ancient times the Gentiles looked to their kings for a reign of justice, but Israel looked forward to the world to come. She relied on God's covenant with her, and in the darkest hours her hope became strongest. The definitive kingdom of justice is Christ's work, and the NT shows that the need of justice is being and will be fulfilled in a measure far beyond Israel's hopes. This fulfillment comes through charity which Christ inspires. There is no kingdom of charity into which men enter; rather it is charity which transforms the world.—J.J.C.

682. U. BIANCHI, "Sul peccato originale in prospettiva storico-religiosa," *RivistBib* 15 (2, '67) 131-149.

The Christian truth of original sin ought to be confronted by the "good news" of salvation. Only on this basis can it be understood in its real and complete perspective. In the Christian view, as already in the OT, a God who is not a savior could not be thought of as a judge. In this view also, Adam's sin is above all the sin of man, committed in human history, with universal consequences, not reducible to physical heredity. It is historic and individual, rooted in the potential sinfulness of the human being. Original sin, in its full meaning, is the ground on which the salvific action of Christ projects itself. Outside the Gospel view, original sin would have another sense altogether. One should not build hypotheses on original sin abstracted from the history of salvation. In this perspective original sin still remains historical and personal. As to its propagation, it is assured from the context of salvation history, a context which unites humanity in view of one salvation, as of one sin, belonging to all humans. This is the sense of the Pauline counter-distinction between Christ and Adam.—C.S.

683. H. CLAVIER, "Tentation et Anamartésie dans le Nouveau Testament," *RevHistPhilRel* 47 (2, '67) 150-164.

In Church doctrine the seemingly antithetical terms "temptation" and "sinlessness" are closely related in and by the person of Jesus Christ. To what extent does this doctrine conform to normative NT texts?

Lexical considerations lead to the following general conclusions. The Christ of the NT plays the role of mediator, on the one hand sinless as God and on the other tempted as a man. The vision of Jn 1:51, perhaps already gnostically oriented, illustrates how close the role of Christ comes to being suspended between heaven and earth. Paulinism and Johannism give different emphases to this tender balance of "sinlessness" and "temptation." Thus Paulinism is marked by a humanization which sees in Christ a prototype who is the first-born among many brethren (Rom 8:29; Eph 4:13), and to whom the faithful must conform. Johannism, on the other side, invites contemplation of the perfect mediator which purifies those who hope in God, making them pure as God is pure so that when he appears his children shall be like him (1 Jn 3:2 f.).—N.R.P.

684. E. J. COOPER, "Understanding sin in the New Testament," *LouvStud* 1 (3, '67) 298-311.

The article seeks to give the term "sin" new meaning for the man of today by trying to understand it as the inspired authors understood it. Sin is here studied in the Synoptics, in Paul and in Jn.—J.J.C.

685. A. GÜNTHÖR, "'Endziel des Gesetzes ist Christus' (Röm 10,4). Zur heutigen innerkirchlichen Gesetzeskrise," *ErbeAuf* 43 (3, '67) 192-205.

According to the Apostle the Church's primary task is not to publish and safeguard laws but to proclaim the good news of God's love for man, which means that the faithful share the life of Christ and that all their actions should resemble those of their Lord. The basic law for the Christian is therefore life with Christ. But there are other laws to be observed which are connected with this, viz. the moral teachings of the gospel, the natural and ecclesiastical law. Freedom for the Christian does not mean that he has no obligations, but that his law is not imposed from without; it is a favor given him without merit. The law of the Christian derives from Christ, is observed by means of his grace and leads to him as its fulfillment.—J.J.C.

686. B. HÄRING, "Good News and the Commandments," *HomPastRev* 67 (12, '67) 999-1003.

The moral message of Christ in the Gospels is itself "good news." Christian morality is intimately linked with faith, the acceptance of the good news. An examination of the preaching of Jesus leads us to conclude that: (1) doctrinal and moral teachings are inseparable; (2) Christian morals are not an abstract

system but an encounter with the Lord in the community of his disciples; (3) joy plays the decisive role in Christian moral life.—G.W.M.

687. S. TUMBAS, "Autoerotismo e Bibbia," *PalCler* 46 (17, '67) 1073-76.

Some scholars maintain that there is nothing in the NT which condemns self-abuse or onanism. It is true that no precise term for this sin occurs in the NT writings, but the sin is implicitly condemned in the condemnation of all impurity (*pasa akatharsia*) of Eph 5:3.—J.J.C.

Morality, cf. § 12-520.

Conscience, cf. § 12-623.

Various Themes

688. H. BALTENSWEILER, "Wunder und Glaube im Neuen Testament," *Theol Zeit* 23 (4, '67) 241-256.

Thomas Aquinas' conception of miracle as a "suspension of the laws of nature" has too long dominated Catholic and Protestant thinking, and has provoked the fruitless debate between supernaturalism and rationalism. Biblical miracles have a strong relation to history and thus resist ontological reflection. In the OT the lesson of miracle is that Yahweh is the God for whom nothing is impossible. Furthermore, miracles recorded in the tradition anticipate the greatest miracle, the future eschatological consummation.

In the NT miracles are also future-oriented. Their significance lies not in their uniqueness, for there are analogies to all NT miracles in contemporary Judaism and Hellenism. Miracles were expected. In the NT, however, the term *dynamis* (powerful act) is preferred to other Greek words, and the emphasis is upon the person who is the source of the power. The meaning of miracle is *epiphany*. Important is not its facticity, but its meaning for faith. Bultmann is right in turning over the question of the facticity of miracles to the historian, but not their meaning. While faith is not grounded in miracles, it is "qualified" by them. All the Evangelists, and especially Luke, use miracle stories to set forth in advance, and hence in the context of redemptive history, the future glory of the crucified and risen one, who will consummate what is *pro*-claimed in individual miracle stories.—H.H.O.

689. R. BAUMANN, "Abba, lieber Vater. Zum biblischen Gottesbild," *BibKirche* 22 (3, '67) 73-78.

Ancient Palestinian Judaism furnishes no instance of an individual calling God "my Father." The NT, however, makes it clear that Jesus so addressed God—which reveals his special relationship to the Father—and so taught his disciples to pray. How this prayer of Jesus should influence the daily lives of Christians is then developed.—J.J.C.

690. G.-M. BEHLER, "La foi, racine de la vie spirituelle," *VieSpir* 117 (542, '67) 253-264.

Faith gives firmness and assurance and nourishes all other virtues. Though its growth is imperceptible, we should strive to make our faith manifest itself in charity, and we should ask the Father to increase our faith.—J.J.C.

691. R. G. CRAWFORD, "Is the Doctrine of the Trinity Scriptural?" *ScotJourn Theol* 20 (3, '67) 282-294.

In the 18th- and 19th-century controversy about the Trinity, the objections which Unitarians proposed showed that they misunderstood the doctrine. Trinitarians explain the unity of God in various ways, e.g. a social Trinity, while the tendency among Unitarians seems to be pantheistic or deistic. The OT plural designations for God may be explained as plurals of majesty, or intensity or as quantitative plurals. The principal objections to the NT Trinitarian texts are examined and found inconclusive. On the other hand, it is important to observe the threefold formula which is emerging in the NT. The grouping of the names of Father, Son and Holy Spirit, together with the deity of Christ, constitute the problem of the Trinity. Now this threefold formula occurs in the Gospels, especially in Jn, and in the Epistles. In fact, the formula appears both in the form and content of Rom, Gal and 1 Cor. There follows a theological discussion of how the Trinity may be reconciled with the immutability and impassibility of God. In sum, there are good grounds for believing that the doctrine of the Trinity is scriptural.—J.J.C.

692. J. CZERSKI, "Idea świętości Boga w słownictwie Nowego Testamentu (L'idée de la sainteté de Dieu dans la terminologie néo-testamentaire)," *RoczTeolKan* 14 (1, '67) 65-80.

An investigation (for the doctoral degree) of the extrabiblical and biblical notions of God's holiness illustrates that the NT concept, though dependent upon other notions, is distinctive in itself. Whereas in pagan literature holiness is but one aspect of God's nature (generally equated with purity), in the NT holiness is the characteristic par excellence. Further, as in the LXX, so too in the NT God's holiness is constituted by power and love; though the NT emphasis is on his love, the LXX emphasis appears to be on power. More specifically, the NT does not list all the contrasting characteristics to holiness that the LXX does; it is clearly distinct.—J.P.

693. J.-J. DE SANTO-TOMAS, "Eschatologie," *RevThom* 67 (3, '67) 494-515.

This bulletin appraises several titles under the headings: present state and problems of eschatology, the theme in modern popular writing, the eschatological frontier, eternal life.

694. F. HAHN, "Die alttestamentlichen Motive in der urchristlichen Abendmahlsüberlieferung," *EvangTheol* 27 (7, '67) 337-374.

Themes from the OT are richly interwoven into the tradition of the Lord's Supper. The fact that they are not always presented in a completely balanced form shows the dynamism of the primitive understanding of the Eucharist. The *basileia* concept, manna typology, Passover tradition, the themes of expiation and covenant, traces of which are found in the OT, remained alive in the post-biblical Jewish tradition and were taken up and reworked by the early Church. The new interpretations which result manifest the overriding concern for the relevant signs of the eschatological reality of salvation which is to appear in Christ and be appropriated by men in the Lord's Supper.

The use made of OT themes in the Lord's Supper tradition makes clear the conviction of the primitive Church that the essential function of the OT is to provide witness for the present dispensation. OT revelation and history are not unimportant, but neither do they exist for themselves nor are they understandable by themselves. The Christian community accepted the OT, but it was a critical reception: the tradition had to undergo a profound interpretation because its provisional nature was recognized in the light of the eschatological revelation in Christ.—E.J.K.

695. A. LEONARD, "Kerygma and Faith," *Dominicana* 52 (4, '67) 329-341.

The mutual dependence of kerygma and faith is strongly affirmed by Paul (Rom 10:8). Faith is not only the acceptance of a set of propositions, but in the NT an adhesion to Christ himself as an interpersonal communication. Christians should imitate Abraham and the OT heroes (cf. Heb 11) who believed that God can perform what is humanly impossible. In this life, though faith is certain, it remains necessarily obscure though it may be developed and grow. By faith man surrenders himself entirely to God, and the Christian desires to fuse his life with that of Christ who is his inspiration, model and inward love (cf. Gal 2:20; 1 Cor 2:6-16).—J.J.C.

696. E. NELLESSEN, "Gesalbt und gesandt. Ein Beitrag zur Grundlegung der christlichen Spiritualität in der Botschaft des Neuen Testaments," *BibLeben* 8 (3, '67) 186-195.

The basic principle that should rule every Christian is that he has been anointed by the Holy Spirit and sent to bear witness to the gospel. This is the foundation of all Christian spirituality because Jesus was so anointed and sent to proclaim and bring salvation to all men.—J.J.C.

697. E. NEUHÄUSLER, "Erwählung. Ein biblischer Grundbegriff," *BibLeben* 8 (3, '67) 216-220.

In the Bible election is depicted as God's action which is completely independent of human merit but which expects from man the response of obedience and love.—J.J.C.

698. P. PAJOR, "Znaczenie chrztu Duchem Świętym i ogniem (La signification du baptême par l'Esprit Saint et le feu)," *RoczTeolKan* 14 (1, '67) 49-64.

This synthesis of a doctoral dissertation begins with a historical consideration of the notion of baptism with the Holy Spirit and with fire, from earliest times to the present day. The second part summarizes the results of an in-depth study of the pertinent texts: the meaning of the phrase is metaphorical indicating either (1) labor that causes suffering—even death!—of a man (Mt 3:11; Lk 3:16; cf. also Mk 9:49; 10:38-39; Lk 12:49-30) or (2) God's benevolence and generosity toward man (Mk 1:8; Jn 1:33; Acts 1:5; 11:16).

The third and final section describes the evolution of the concept from its original signification as an action of the Messiah judging and hating all evil (Mt 3:11; Lk 3:16) to a broader notion that developed together with the better understanding of the concept "Messiah." In the last analysis it came to signify an action of the Messiah himself (his own suffering and death—Mk 1:38; Lk 12:50; Acts 1:5; 11:16). Finally, John the Baptist contrasted baptism of water with Christian baptism described by the term under consideration (Mk 1:8; Jn 1:33).—J.P.

699. H. SASSE, "Some Thoughts on Christian Hope," *RefTheolRev* 26 (2, '67) 41-54.

The OT is pre-eminently a book of hope. The proper content of NT hope is God and especially Christ. Hope is affected by past and future events. The denial of the historicity of events in salvation-history causes Christian faith to collapse and hope to wither. Hope is in a certain way faith and love applied to the future. Uncertainty about the future, e.g. the delay of the parousia, can threaten hope. Meanwhile every celebration of the Lord's Supper is both a memorial of his first advent and an anticipation of his second coming. Thus "Come, Lord Jesus" epitomizes the entire content of Christian hope.—J.J.C.

700. W. SCHENK, "*Der Segen im Neuen Testament. Eine begriffsanalytische Studie*, Diss. Jena 1965," *TheolLitZeit* 92 (6, '67) 464-465.

This dissertation analyzes the concept of blessing in the NT with a view to supplementing the *TWNT* article, to bringing clarity to the treatment of the concept in commentaries, and to evaluating the theological and liturgical basis of its use. The NT occurrences are treated in three groups: theological, eucharistical and doxological.—G.W.M.

701. K. SCHUBERT, "Endzeiterwartung und Weltbewältigung in biblischer Sicht," *BibLiturg* 40 (6, '67) 397-407.

Some assert that the expectation of the parousia causes many Christians to tolerate deplorable conditions in the world without any serious attempt to improve them. Nothing in the Bible justifies such inaction. While material and technological means relieve many of humanity's miseries, much of the evil is

due to sin and can be cured only by religion. According to the NT the Church is the kingdom and yet awaits the coming of the kingdom, and her members strive to overcome sin and its effects and thus prepare for the coming of the parousia with its revelation of the glory of the sons of God.—J.J.C.

702. D. M. STANLEY, "Authority in the Church: A New Testament Reality," *CathBibQuart* 29 (4, '67) 555-573.

Concrete instances of the *style* in which authority was exercised in the earliest Christian communities indicate how faithfully the apostolic Church obeyed Jesus' teaching, which reversed the relationship between serving and being served. The specifically Christian character of the exercise of authority as service derives principally from the shape of the paschal mystery itself, the result of Jesus' death and resurrection. Thus Paul commends his authority by giving reasons for obedience to help the faithful "discern" with his help the will of God. The creation of the canonical Gospels by the inspired authors is another instance of the exercise of authority with respect to the logia and deeds of Jesus, in the service of the community.

The Greek term *exousia*, which infrequently occurs in the NT to denote authority (Paul rarely uses it for his own apostolic authority), has been given a specifically Christian content. The reality originates with the Father, who confers it on the exalted Christ, who shares it with the apostles for the foundation and "building up" of the Church. Indeed, the NT authors concur in asserting that whatever authority exists in the Church has its source in the dynamic presence within her of the risen Lord Jesus.

On the other hand, when one seeks in the NT for precise details as to how communities or the whole Church were governed, the inquiry is attended by a certain frustration. If it is fairly clear that there was a hierarchical structure and stable ministries in apostolic times, the distinct impression is gained that either the structure and offices had not yet fully emerged in their final character, or perhaps the NT authors did not consider such description or definition of these realities of sufficient importance to merit much attention.—D.M.S. (Author).

703. R. J. TAYLOR, "Aspects of the Biblical Notion of Conversion," *ClerRev* 52 (11, '67) 858-868.

So strong was the idea of repentance and conversion in the faith of Israel that it could be called in rabbinic Judaism the doctrine of salvation. In the NT, conversion figures prominently in the preaching of John, of Jesus and of the early Church. With Jesus conversion is no longer a return to the dictates of the Jewish Law; it is confidence and trust and faith in him. The early Church proposed conversion differently to Jew and Gentile. For the Jew conversion meant repentance for rejecting the Messiah. For the Gentile it meant renouncing idolatry, repenting and converting to the one true God and to his Son.—J.J.C.

THE WORLD OF THE NEW TESTAMENT

Early Church

704. T. D. BARNES, "A Note on Polycarp," *JournTheolStud* 18 (2, '67) 433-437.

Arguments for rejecting the date 155 or 156 for the death of Polycarp should start from the text of *Martyrdom of Polycarp* 21 itself. A historical investigation shows that Philippus could have been high priest of the *koinon* of Asia no later than 149/50 and Statius Quadratus proconsul no earlier than 153/54. This incompatibility does not, however, lead to accepting either of Eusebius' dates. Perhaps the proconsular date is the correct one.—G.W.M.

705. J. A. EMERTON, "Some Problems of Text and Language in the Odes of Solomon," *JournTheolStud* 18 (2, '67) 372-406.

A detailed comparative examination of the Greek and Syriac texts of Ode 11 and a discussion of the arguments of recent writers on the question lead to the following conclusions about the original language of the *Odes*. Many of the arguments adduced in favor of Greek, such as the use of *dyl* or the apparent dependence on the LXX, are simply inconclusive. J. Carmignac has not demonstrated a Hebrew original nor A. Adam [cf. § 6-928] an original in a Syriac dialect different from that of Edessa. Some passages make better sense in Syriac (e.g. v. 6) and some plays on words (e.g. vv. 1-3, 5) favor a Syriac original. The most probable conclusion is that the *Odes* were composed in Syriac.—G.W.M.

706. E. S. ENGLISH, "Was St. Peter Ever in Rome?" *BibSac* 124 (496, '67) 314-320.

The tradition concerning Peter's ministry and martyrdom in Rome began more than a century after his death. The NT, which gives much information about Peter's movements, says nothing about a presence in that city. It seems highly improbable that the NT would not speak clearly on the matter, had Peter founded the church of Rome and the papacy.—J.J.C.

707. M. ERBETTA, "Ascensione di Isaia IV, 3 è la testimonianza più antica del martirio di Pietro?" *EuntDoc* 19 (3, '66) 427-436.

The passage, which speaks in a veiled manner of Nero, has an allusion to the death of Peter under that emperor. Apparently written in the first half of the 2nd century, the document, if not the earliest witness to Peter's martyrdom, is certainly contemporaneous with another early witness, the *Apocalypse of Peter*.—J.J.C.

- 708r. W. H. C. FRENCH, *Martyrdom and Persecution in the Early Church* [cf. *NTA* 10, p. 150; §§ 12-394r—395r].

(F. Millar, *Journal of Roman Studies* 56 [1-2, '66] 231-236):—This book is an extremely ambitious undertaking. In addition to numerous printing errors, errors of fact in the historical background, and examples of hasty reading of

the evidence, it contains more serious failures of perspective. F attributes far too much importance to the role of the Jews in the persecution of Christians, ignoring or misusing many of the sources. On the other hand, he fails to give sufficient attention to the role of the ordinary pagan population and misconceives the nature of the imperial cult. But despite the many detailed criticisms presented here, the core of the book lies in its profound and truly historical treatment of martyrdom. Its insights into the Christian writers of the 2nd, 3rd and 4th centuries are sometimes brilliant. Its defects notwithstanding, this work "is the most important book on the first three or four centuries of the Roman Empire to be published for many years."—G.W.M.

709. D. R. A. HARE, "The Relationship Between Jewish and Gentile Persecution of Christians," *JournEcumStud* 4 (3, '67) 446-456.

The charge, uncritically accepted by Harnack, L. H. Canfield and others, that Jews played a major instigative role in the Gentile and specifically in the Neronian persecution of Christians cannot be substantiated on the basis of available evidence and ought to be dismissed. The difficulty of the early Christians in explaining Gentile antagonism apart from the inspiration of Jewish calumny contributed to the development of a theological convention that Jewish hostility is primarily responsible for the Church's sufferings. Though Acts (13:50; 17:5 ff.; 18:13) indicates that Jews were on occasion the instigators of Gentile persecution of Christians, the attitude manifested in the writings of Justin Martyr and Origen is groundless. Properly understood, the passages of Justin, Origen, Tertullian, Clement and the *Martyrdom of Polycarp* that are cited in support of the charge against the Jews do not in fact provide sufficient grounds for it.—P.J.F.

710. R. A. KRAFT, "An Unnoticed Papyrus Fragment of Barnabas," *VigChrist* 21 (3, '67) 150-163.

Presentation and detailed analysis of a known but previously unstudied 4th-5th-century fragment containing *Barnabas* 9:1-6.

711. G. M. LEE, "Diatessaron and Diapente," *VigChrist* 21 (2, '67) 87.

M. Black's suggested explanation (in *An Aramaic Approach to the Gospels and Acts*, 2nd ed., p. 201) of the title *diapente* for Tatian's harmony, as reported in the Codex Fuldensis preface, refers to the name as a musical term indicating the perfect harmony. This is probable, except that Tatian may have been answering some criticism and may not have intended it as a serious title.—G.W.M.

712. G. QUISPEL, "Tatianus Latinus," *NedTheolTijds* 21 (6, '67) 409-419.

The Latin Gospel Harmony (Codex Fuldensis) was influenced by an old Latin translation of Tatian's *Diatessaron*. From that old Latin *Diatessaron* various European Gospel harmonies derived, including the *Heliand*, the Liège *Diatessaron*, and others. Tatian used, in addition to the canonical Gospels, the

Jewish-Christian *Gospel of the Hebrews*; consequently, the *Diatessaron*, as well as the *Gospel of Thomas*, reflects independent Jewish-Christian tradition concerning Jesus.—R.E.T.

713r. E. REPO, *Der "Weg" als Selbstbezeichnung des Urchristentums* [cf. *NTA* 9, p. 442; §§ 12-402r—403r].

(M. Hengel, *TheolLitZeit* 92 [5, '67] 361-364):—Extensive summary with several reservations. Though there are many good individual observations, the work as a whole is disappointing because of two basic defects. (1) There is a one-sided derivation of the term from Essene sources with neglect of the non-Essene parallels. (2) A fundamental distinction is not made between the absolute use of *hodos* in Acts, *hodos* in the Essene sources, and the widespread usage in Palestinian and Hellenistic Judaism of *hodos* with a qualifying adjective or genitive to mean the way of salvation, the way of justice, the true way, etc.—J.J.C.

714. W. RORDORF, "La confession de foi et son 'Sitz im Leben' dans l'église ancienne," *NovTest* 9 (3, '67) 225-238.

An examination of the two creeds shows us that the creed of Nicaea-Constantinople is a typical representative of the oriental tradition and that the Apostles' Creed is the basis of all the confessions typical of the West. The principal difference is the Christological article, the western confession settling for an affirmation of the virgin birth of Christ, the eastern confession affirming generally the pre-existence of Christ. The acclamation of Jesus as Lord has its *Sitz im Leben* principally in cult.

The first article existed independently of the Trinitarian confession and is not limited by a baptismal context. A first *Sitz im Leben* is in worship and a second is in the missionary preaching and catechesis in the pagan milieu, where the ethical mentality is connected with God as Creator. This ethical mentality is found also in the Apostolic Fathers and in Justin.—H.B.B.

715. M. RUIZ JURADO, "Espiritualidad de los primeros cristianos," *Manresa* 39 (152, '67) 221-234.

The *Letter to Diognetus* occupies a privileged position among the testimonies of Christian spirituality during the 1st century A.D. It has been quoted by Vatican II (*Lumen Gentium* § 38). The document is anonymous, but the analysis of its contents should make us reflect upon our continuity or lack of continuity with those spiritual attitudes of the first Christians since they are offered as a legacy transmitted by the apostles.—J.C.

716. A. F. WALLS, "Papias and Oral Tradition," *VigChrist* 21 (3, '67) 137-140.

The statements of Papias in *HE* 3,39,3-4 are sometimes interpreted—wrongly—as favoring oral over written tradition. An examination of his words in context shows that what he was most concerned with was to demonstrate that the guarantee of truth in any tradition lay in showing that it derived from an

apostolic or quasi-apostolic source. His critical remarks are directed against contemporary writings which lack apostolic origin.—G.W.M.

Archaeology

717. H. C. KEE, "Tell-er-Ras and the Samaritan Temple," *NTStud* 13 (4, '67) 401-402.

On Tell-er-Ras, the northern spur of Mt. Gerizim, the Drew-McCormick archaeological expedition discovered in 1964-66 the ruins of Hadrian's temple of Zeus and underneath it some ruins which from a preliminary examination seem to belong to the 4th-century B.C. Samaritan temple.—J.J.C.

718. L. Y. RAHMANI, "Jason's Tomb," *IsrExpJourn* 17 (2, '67) 61-100, plates 13-24.

An archaeological report on an elaborate Jewish tomb discovered in Jerusalem in 1956. The tomb was in use from the time of Jannaeus throughout the Hasmonean period and was finally re-used in A.D. 30-31. Among many features it contains very early graffiti of a seven-branched Menorah.—G.W.M.

719. N. AVIGAD, "Aramaic Inscriptions in the Tomb of Jason," *IsrExpJourn* 17 (2, '67) 101-111, plates 25-27.

The inscriptions include a funeral lament for Jason and several fragments.

720. P. BENOIT, "L'Inscription grecque du tombeau de Jason," *IsrExpJourn* 17 (2, '67) 112-113, plate 28.

The two lines of the inscription read: "Rejoice, (you) the living," and (as reconstructed by B. Lifshitz) "for the rest . . . drink as well as eat"—a curiously materialistic remark for a Jewish inscription.

721. R. H. SMITH, "The Tomb of Jesus," *BibArch* 30 (3, '67) 74-90.

The tombs immediately adjacent to the Anastasis in the church of the Holy Sepulchre constitute "important archaeological evidence that the traditional tomb of Jesus stands in a generally plausible location." That probability was increased by recent excavations which disclosed extensive signs of pre-Christian quarrying directly to the southeast of the present Anastasis. The traditional location of Jesus' tomb is "far more probable than any other site which has been suggested." Despite new data from archaeology in recent years, the actual form of the original tomb of Jesus remains uncertain.—S.E.S.

Judaism

722. E. BAMMEL, "Christian Origins in Jewish Tradition," *NTStud* 13 (4, '67) 317-335.

Because of their extreme polemic nature, ancient and medieval Jewish sources which contain elements of a picture of Christian origins have generally been neglected in modern research. But it may be possible to separate out of

them a view of the origin of Christianity that has a value in the study of the problem. Not all the Jewish tradition about Jesus portrays him as totally evil, e.g. the story of Jesus and Joshua ben Perahiah in *bSanh* 107b, although there is a visible trend in the sources toward denigration. The trend is generally thought to reach its peak in the *Toledoth Jeshu*, but even here there are traces of a substructure or scheme in the life of Jesus that has points of contact with the oral tradition behind the Synoptics. Another trend moves from an initial vindication of the Baptist and indifference to the disciples of Jesus to a climax in Karaite works in which Jesus is seen as the exponent of the true Israel and the disciples are those who have effected the radical dissociation from Judaism—a development not without parallel in some modern views of Christian origins.—G.W.M.

723. M. BROCKE, "Tun und Lohn im nachbiblischen Judentum. Ein Diskussionsbeitrag," *BibLeben* 8 (3, '67) 166-178.

There is a tendency to consider Jewish ideas about reward for good actions as rudimentary and unattractive. Reward as a motivation for keeping the Torah is presented rather naïvely in the Jewish writings and in the Gospels. But a thorough examination of the data brings out a balanced picture. Fear of punishment, hope of reward and love of God are set forth as reasons for keeping the commands of the Law. The unselfish service of God is stressed. The merited reward which God gives to men is insignificant compared to the additional blessings which he lavishes upon those who serve him.—J.J.C.

724. K. HRUBY, "La torah identifiée à la sagesse et l'activité du 'sage' dans la tradition rabbinique," *BibVieChrét* 76 ('67) 65-78.

On the basis of Prov 8:22 the rabbis identify the Torah and wisdom. The identification begins with the wisdom literature, *Midrash Rabbah* on Leviticus thus interpreting Prov 9:11 ff. The Jewish scholars believe that the wise man par excellence is one who devotes all the time possible to the study of the Law. This concept is central in all the rabbinic documents and is here exemplified by quotations from the Midrash on Prov, from *Pirke Aboth* and from other writings of the rabbis.—J.J.C.

725. J. MEYSING, "La chronographie juive à l'époque gréco-romaine," *RevSci Rel* 41 (4, '67) 289-304.

This article seeks to sketch the origin and evolution of Jewish chronography in order to situate the chronology recently published by K. Stenring, *The Enclosed Garden* (1966). A study of the various chronologies, which are expressed in periods going down to Cyrus, reveals longer (LXX) and shorter (Hebrew) forms. In the latter there is a tendency after A.D. 70 to shorten the intervals progressively. The process is halted twice, resulting in the chronology of the Talmud and the one studied by Stenring, both of which envisage a cyclic repetition of history. But before and around A.D. 70 Palestinian Jews regarded chronology as eschatological: it was meant to link creation beyond the flood to the *metakosmēsis*.—G.W.M.

726. S. ZEITLIN, "The Sicarii and Masada," *JewQuartRev* 57 (4, '67) 251-270.

The Sicarii (assassins, murderers) occupied Masada in the autumn of 65 C.E. after the suppression of the sect in Jerusalem. They committed suicide as a group in 72 C.E. when the Romans were besieging the fortress. Instead of fighting in defense they ingloriously delivered the citadel to Rome. Y. Yadin's beautifully illustrated book on Masada contains a number of historical inaccuracies. The sectarian scroll from Masada belongs to a Karaite. Yadin's Ben Sira scroll is not part of the original Hebrew text but is on a par with the Cairo Geniza Ben Sira. The scrolls of Masada belong to the late 7th or early 8th century.—F.L.M.

Dead Sea Scrolls

727. C. BURCHARD, "Solin et les Esséniens. Remarques à propos d'une source négligée," *RevBib* 74 (3, '67) 392-407.

C. Julius Solinus, a pagan author of the 3rd or 4th century A.D., includes in his *Collectanea rerum memorabilium* (35, 9-12) a description of the Essenes which is clearly dependent on Pliny's description in his *Natural History* (5, 73), but contains a passage which has no parallel in Pliny, namely: "No one is admitted unless he is of proved chastity and meritorious innocence; for anyone who is guilty of the slightest fault, even though he should seek by all possible means to obtain entrance, is miraculously (*divinitus*) debarred." The source of this passage is unknown. Its content does not agree with what is known of the community of Qumran from the scrolls. It is probably a traveller's tale, but has some slight historical value as evidence that the people of Qumran strictly prohibited access to their property.—J.F.Bl.

728r. J. A. FITZMYER, *The Genesis Apocryphon of Qumran Cave I* [cf. *NTA* 11, p. 284; §§ 12-424r—425r].

(H. L. Ginsberg, *TheolStud* 28 [3, '67] 574-577):—Description and commendation of the work. F is right to reject such labels as "targum" and "mid-rash"; one might call this sort of work "parabiblical literature." There follows a list of detailed observations and suggestions on questions of orthography, phonology, morphology and syntax, and on various passages of the work.—G.W.M.

729. J. MASSINGBERD FORD, "Can we exclude Samaritan Influence from Qumran?" *RevQum* 6 (1, '67) 109-129.

Can one be satisfied that merely one type of Judaism is represented at Qumran? Especially, one must not separate too severely the Jews and the Samaritans. Both Jews and Samaritans suffered under a common foe in the 2nd and 1st centuries B.C. There may have been reciprocal influences. Was the Qumran situation comparable to the Babylonian Exile where former distinctions were mitigated and also where fellowship was built up around the

study and compilation of Torah? The following "Samaritan" characteristics are found at Qumran: the prominence of the figure of Moses in contrast to Abraham; the titles used by the covenanters, which approximate those used by the Samaritans to designate themselves (especially "sons of Zadok" for the priesthood at Qumran).

An examination of the Damascus Document suggests that discussion about Samaritan influence might center around the actual phrase "land of Damascus" (for Damascus was well populated with Samaritans), the phrase "builders of the wall" and the slight disparagement toward David. From 1QS the article discusses the entry rite (not unlike the Samaritan pilgrimage up Mt. Gerizim), the rules concerning property and the emphasis on study. Liturgical practices, too, are similar, e.g. the use of the solar calendar, the prominence of the Day of Atonement and the blessing of the high priest. Further influence is suggested in the use of the Oration of Moses, the Angelic Liturgy, the Book of Mysteries, the Psalms of Joshia and the Patriarchal Blessings. The article concludes by comparing the Teacher of Righteousness to the Taheb and discussing the idea of revelation and the Samaritan view of history. One cannot identify the covenanters of Qumran with the Samaritans, but if the Essenes were a branch of the Samaritans, the Samaritan elements are understandable. One eagerly awaits the publication of recent MS discoveries pertaining to the Samaritans.—J.M.F. (Author).

730r. B. GÄRTNER, *The Temple and the Community in Qumran and the New Testament* [cf. *NTA* 9, p. 446; § 11-1219r].

(A. S. van der Woude, *BibOr* 24 [3-4, '67] 210-211):—Summary of the book and its conclusions. There is much to agree with in it, especially the conclusion that Paul's doctrine of the body of Christ has a Palestinian origin. But one cannot agree with all G's interpretations of the Qumran texts. He tends not to distinguish clearly enough between the eschatological and non-eschatological texts, and above all does not interpret the texts correctly (e.g. 1QS and 4QFlor) in relating Qumran Temple symbolism to the whole community. This symbolism relates rather to the *council* of the community.—G.W.M.

731. S. B. HOENIG, "The Pesher Nahum 'Talmud,'" *JournBibLit* 86 (4, '67) 441-445.

In the Pesher on Nah 3:4 the expression *btlmwd* does not mean "teaching" but refers to the Talmud (against the view of B. Z. Wacholder [cf. § 11-1225]). The fact that *btlmwd* is used and not any biblical phrase for teaching indicates that the author, probably a Karaite writer, sought to denigrate the rabbinical Talmud.—J.J.C.

732. J. A. SANDERS, "Palestinian Manuscripts, 1947—1967," *JournBibLit* 86 (4, '67) 431-440.

A classified bibliography of text publications and study aids for the Dead Sea Scrolls and other Palestinian MSS discovered in the past 20 years.

733. J. STRUGNELL, "Notes on 1QS 1,17-18; 8,3-4 and 1QM 17,8-9," *CathBib Quart* 29 (4, '67) 580-582.

To obviate translation difficulties suggestions are made for the three passages respectively. (1) For *nswym* understand *nissûyām*, "because of any fear or dread or trial of (i.e., that comes for) their testing"; this offers an even closer parallel to 1 Pet 4:12. (2) For the problem occasioned by *b'wśy* one may postulate a noun *'wš* meaning "trouble." (3) For the problematic *rzyw* read *rwyy*, i.e. *rûyê* (phonetic for *r'ûyê*).—G.W.M.

734. Y. YADIN, "The Temple Scroll," *BibArch* 30 (4, '67) 135-139.

An announcement and description of the unrolling of a new scroll, 8.6 meters long, copied by a Qumran scribe probably in the late 1st century B.C. The work contains four sections: a collection of halakoth, an account of festivals (according to the Qumran calendar), lengthy instructions for building the temple, and statutes for the king and the army. Some outstanding features of each section are described.—G.W.M.

Gnosticism

735. S. BENKO, "The Libertine Gnostic Sect of the Phibionites according to Epiphanius," *VigChrist* 21 (2, '67) 103-119.

"The purpose of our study is to give a close examination of the Phibionite sect. We shall do that in three phases. First, by examining their literature, second by describing their practices according to the presentation of Epiphanius, and thirdly by an attempt to uncover and to understand the basic principles of a possible Phibionite theology." The sexual aberrations of the sect were a religious ceremony based on what may be called a theology of *syllaxis*, the collecting of the power of Barbelo and leading it back to its original condition. This is derived ultimately from elements of primitive Christian teaching.—G.W.M.

736. A. BÖHLIG, "Die himmlische Welt nach dem Ägypterevangelium von Nag Hammadi," *Muséon* 80 (1-2, '67) 5-26.

In anticipation of a future edition of the Coptic *Gospel of the Egyptians* (from Codices III and IV from Nag Hammadi) by the author and P. Labib, two sections of the document (III 40,12—44,27 and 49,1-22, with parallels in IV) are translated with commentary. Both versions seem to be independent translations from Greek into Coptic, and differences of content, vocabulary and grammatical usage are observed. Attempts are made to reconstruct the Greek original of certain passages.

The title of the work is part of the text itself; it is a sacred book of the great invisible Father, the true Aeon, who is described in a long series of attributes, some 6 (III) or 7 (IV) of which are concerned with light. Certain problems of identities in the introductory passage depend on the Coptic translator's understanding and rendering of genitival constructions in Greek. From this Aeon then emanate three powers: Father, Mother and Son. The next emanation is a Domedon Doxomedon, followed by a Light for each of the

Powers: Son, Mother and Father in that order. Next come three Ogdoads: the androgynous father, the virgin mother Barbelo and the Son. The Doxomedon aeon is reintroduced and given a secret name consisting of the seven Greek vowels arranged to suggest the meaning: "Jeu is Alpha and Omega." Later the primeval Adam is borne by the figure Mirothoe, which may be Moira Thea, the goddess of fate of mythology. There follow, though without translation, remarks on passages later in the document dealing with the praise of the World of Light. [To be continued.]—R.A.Bu.

737. B. FRID, "Diskussionen om gnosticisms uppkomst" [Discussions on the Origins of Gnosticism], *SvenskTeolKvart* 43 (3, '67) 169-185.

The first part of the article is an overview of the history of scholarship on the origins of Gnosticism from W. Anz to the present. Older scholarship represented two extremes: the "History-of-Dogma School" (Harnack, *et al.*) viewed Gnosticism as a Christian heresy; and the "History-of-Religions School" (Bousset, *et al.*) saw Gnosticism as essentially non-Christian, a developed entity before the emergence of Christianity. Scholars today usually agree that Gnosticism is originally non-Christian, but do not see it as pre-Christian. One speaks today of "proto-, pre-, and semi-gnosticism or gnosticizing lines of thought," represented in Philo, Qumran, the NT and elsewhere. The carelessness of the "History-of-Religions School" in matters of chronology has been discredited.

There is still a tendency to see Gnosticism as a concrete and unitary entity. But Gnosticism is not so unitary that it can be reduced to a single formula. A precise definition, accepted by all, has not been achieved. What is at this juncture required is (1) a source-critical investigation and analysis of the materials at our disposal—now greatly enlarged by the Nag Hammadi finds, and (2) a careful analysis and description of separate motifs and separate sects. Only when that is done can one clarify the origins of Gnosticism, its character, and its historical development.—B.A.P.

738r. S. GIVERSEN, *Apocryphon Johannis* [cf. *NTA* 8, p. 304; § 11-1227r].

(A. Böhlig, *BibOr* 24 [3-4, '67] 175-177):—Description of the work, particularly in the light of the edition by M. Krause and P. Labib, with some critical remarks on some of its features. In general G's translation is superior to that of Krause-Labib, as several instances show, though his remarks on the character of the texts are less valuable. Another series of examples indicates passages in which the reviewer disagrees with both translations. G correctly notes that the Coptic MSS are not the original translation, but he is not correct in holding that the longer form is the prior one. The *Apocryphon* is in reality a compilation in all its forms.—G.W.M.

739. R. KASSER, "Bibliothèque gnostique V. Apocalypse d'Adam," *RevThéol Phil* 17 (5, '67) 316-333.

A translation with brief introduction and notes.

740. J.-E. MÉNARD, "L'Évangile selon Philippe et la Gnose," *RevSciRel* 41 (4, '67) 305-317.

Among the Valentinian works from the Nag Hammadi collection the *Gospel of Philip*, which is related to the *Excerpta ex Theodoto*, has as its fundamental idea the reascent of the soul to its Pleroma, to its unity from the multiplicity and dispersion of matter. The myth that underlies this basic Gnostic idea is the Greek myth of Dionysus Zagreus, torn apart by the Titans, who comes to life again when his scattered members are reassembled. There is indeed Jewish influence on the Gnostic myth, but it is not direct or dominant. It is safer to attribute this influence to the effect of popular syncretism, very likely arising in Syria as the sacramental teaching of *Philip* suggests.—G.W.M.

741. B. A. PEARSON, "Did the Gnostics Curse Jesus?" *JournBibLit* 86 (3, '67) 301-305.

W. Schmithals, in his *Die Gnosis in Korinth* (2nd ed., 1965), explains the *anathema Iēsous* in 1 Cor 12:3 on the basis of a "parallel" in Origen, *Contra Celsum* 6, 28, wherein it is stated that there are Gnostics (Ophites) who do not allow anyone into their congregation "unless he makes curses against Jesus." The passage in Origen is examined in its context and in the light of a number of Gnostic sources. It is concluded that there is no evidence in Gnostic sources that Gnostics cursed Jesus, but that a basis for Origen's (polemical) statement is to be found in the Gnostic exegetical tradition which symbolically identifies Christ with the serpent of Gen 3, cursed by the Demiurge for revealing gnosis to man.—B.A.P. (Author).

742. W. SCHOEDEL, "The Gospel in the New Gospels," *Dialog* 6 (2, '67) 115-122.

What issues do the Nag Hammadi Gnostic gospels raise for the study of the NT? Particular attention must be given to the *Gospel of Thomas*. It is difficult to determine whether the planlessness of its arrangement of sayings reflects a long line of development from primitive traditions or a purposive Gnostic mystification. One can in any event recognize various categories of sayings, including some that use the Synoptics and others that are decidedly Gnostic. The existence of Greek fragments of the work suggests, but does not prove, an earlier, more "orthodox" form of it. Aramaisms in *Thomas* do not clearly show the primitive character of the sayings, since a possible Syrian origin of the work could account for them. Because of their wide divergences in form, other Gnostic "gospels" such as the *Apocryphon of John*, the *Gospel of Philip* and the *Gospel of Truth* raise less the issue of the development of the gospel form than the issue of the gospel as the message of salvation and in particular of the role of the post-resurrection revelation discourse.—G.W.M.

Gnosticism, cf. § 12-671.

BIOGRAPHICAL NOTES

AUDET [NTA 2 (1, '57) 93]—Jean-Paul Audet, O.P., became in 1958 professor of biblical theology (OT) at the École Biblique in Jerusalem, although he retains some teaching duties at the Dominican Faculty of Theology in Ottawa. Also in 1958 his critical edition of the *Didache* appeared in the "Étude Bibliques" series. Since 1955 he has published a number of articles concerning OT and NT theology, Qumran and early Christian literature. Soon to be published are *Marriage and Celibacy in the Pastoral Service of the Church: History and Orientations*; a commentary on the Song of Songs for the "Sources Bibliques" series and *Essais sur le phénomène religieux*.

GOODSPEED [NTA 1 (3, '57) 237]—Edgar Johnson Goodspeed died January 13, 1962, at the age of ninety. After his retirement from the University of Chicago in 1937 he taught at U. C. L. A. In 1948 J. H. Cobb and L. B. Jennings published *A Biography and Bibliography of Edgar J. Goodspeed*. His autobiography, *As I Remember*, appeared in 1953. His last book was *Matthew, Apostle and Evangelist* (1959). His *Index Patristicus* was reprinted in 1960; his *A History of Early Christian Literature* (rev. and enlarged by R. M. Grant), in 1966. In 1958 he received the Gutenberg Award of the American Bible Society "for distinguished service . . . by his work of translation and interpretation of the New Testament." Obituaries appeared in *The New York Times* (Jan. 14, 1962) and *Time* (Jan. 26, 1962).

KECK—Prof. Leander Earl Keck, an ordained minister in the American Baptist Convention and member of the Disciples of Christ, was born on March 3, 1928. He studied at Linfield College (B.A., 1949), Andover Newton Theological School (B.D., 1953), Yale (Ph.D., 1957) and at Kiel (1955), Göttingen (1956) and Tübingen (1964-65). From 1957 to 1959 he taught at Wellesley College. In 1959 he went to Vanderbilt University Divinity School, where he has been professor of NT since 1966. His works include *Taking the Bible Seriously* (1962), *Mandate to Witness* (1964) and articles in *JournBibLit*, *NTStud*, *NovTest* and *ZeitNTWiss*. He was co-editor of *Studies in Luke-Acts . . . in honor of Paul Schubert* (1966). Forthcoming is *The Irrelevance and Relevance of the Historical Jesus*, lectures delivered at Oberlin Graduate School of Theology and at Acadia University, Nova Scotia. He is general editor of a new series, *The Lives of Jesus*. At present he is at work on a monograph on the baptism of Jesus.

McCASLAND—S(elby) Vernon McCasland retired in 1967 after 28 years as professor of religion at the University of Virginia. A Texan by birth (Sept. 27, 1896), he studied at Hardin-Simmons (A.B., 1918) and Southern Baptist Theological Seminary (Th.B., 1922) before going to the University of Chi-

cago (A.M., 1924; Ph.D., 1926). Prior to his appointment at Virginia he taught at Goucher College (1928-39). In 1937-38 he was Annual Professor at the American School of Oriental Research, Jerusalem. During 1967-68 he is serving as visiting professor of NT in Lexington Theological Seminary. He is the author of *Resurrection of Jesus* (1932), *The Bible in Our American Life* (1942), *By the Finger of God* (1951), *The Religion of the Bible* (1960) and *The Pioneer of Our Faith: A New Life of Jesus* (1964). In addition he has contributed to the "Interpreter's" series: *The Interpreter's Bible, Dictionary of the Bible* and forthcoming one-volume commentary. He is a past president of the Society of Biblical Literature (1953) and of the National Association of Biblical Instructors (1949), and has served on the editorial boards of both the *JournBibLit* and the *JournBibRel*. He is joint author of *Religions of the World*, which is to appear in 1968. He is a member of the Disciples of Christ. Address: 913 Old Farm Road, Charlottesville, Va.

NESTLE—Prof. Erwin Nestle, D.D., is professor emeritus of Protestant theology at Ulm. He was born on May 22, 1883, the son of Prof. Eberhard Nestle. In 1901-06 he studied theology at Tübingen and Berlin, receiving the Dr.phil. degree for the publication of *Judaea bei Josephus* in 1911. He taught at Ulm from 1914 until his retirement in 1949. After the death of his father in 1913 he edited *Novum Testamentum Graece* from the 10th edition (1914) through the 25th (1963). Prof. Kurt Aland, who joined him as joint editor in 1956, is currently preparing a new revision. With Prof. G. D. Kilpatrick, Dr. Nestle was co-editor of the second edition of the British and Foreign Bible Society's text of the Greek NT (1958). He was also responsible for a number of articles in *Religion in Geschichte und Gegenwart* (2d ed., 1927-32). In 1930 Tübingen presented him with the degree of D.Theol.

PURDY—Prof. Alexander Converse Purdy, Dean Emeritus of the Hartford Seminary Foundation, was born May 6, 1890. He studied at Penn College (A.B., 1910), Hartford Seminary Foundation (B.D., 1913; Ph.D., 1916), Marburg, Harvard, Union Theological Seminary and Selly Oak College (England). He taught first at Earlham College (1916-23), then at Hartford Seminary Foundation, where he was Hosmer Professor of NT from 1930 until his retirement in 1960. He then taught an additional five years at Earlham. His published works include *Jew and Greek: Tutors unto Christ* (with G. H. C. Macgregor, 1936) and "The Epistle to the Hebrews," *The Interpreter's Bible*, XI (1955), the subject of his dissertation. His full bibliography appears in the *Festschrift* in his honor, *New Testament Sidelights* (ed. H. K. McArthur, 1960). Brought up in a Quaker family, he has been an active member of the Society of Friends; in 1945-55 he served as chairman of the Friends World Committee (American Section). Address: P. O. Box 395, Buck Hill Falls, Pa. 18323.

BOOK NOTICES

INTRODUCTION

F. AMIOT, S.S., *From Scripture to Prayer. Daily Readings on the Gospels and St. Paul*, 2 vols. (Staten Island, N.Y.: Alba House, 1967, \$12.95), 398 pp.; 356 pp.

Following the sequence of readings in the Roman Missal, these two volumes offer meditations based on each day's liturgical selection. The Gospel and Epistle readings of both the temporal and the sanctoral cycles are included. In addition there are supplementary daily reflections on Rom, Mt 5—7, Jn 13—17 and on the last things. The whole collection is intended "to place the reader in vital contact with the word of God in the New Testament and to enable him to participate intimately in the liturgy of the Church."

Ein anderes Evangelium? Wissenschaftliche Theologie und christliche Gemeinde. Ringvorlesung der Evangelisch-Theologischen Fakultät der Westfälischen Wilhelms-Universität Münster, ed. K. Aland (Witten: Luther-Verlag, 1967, paper DM 8.60), 167 pp.

A collection of eight papers by Münster Lutheran scholars who address themselves to some problematic areas of concern to them both as scholars and as Lutherans. K. G. Steck writes on the obedience of faith and the freedom of science. R. Smend's paper concerns the Exodus. W. Marxsen asks: "Jesus—or the New Testament?" E. Haenchen investigates how Jesus died. K. Aland treats the NT in the early Church. Three other papers concern the relations between faith and scientific investigation in Reformation exegesis, in preaching and in school instruction.

E. BETTI, *Allgemeine Auslegungslehre als Methodik der Geisteswissenschaften* (Tübingen: Mohr-Siebeck, 1967, cloth DM 84, paper 78), xvi and 771 pp. Indexed.

During his many years as guest professor at Marburg's Philipps-Universität B developed his theory of hermeneutic methodology, and this massive volume is a briefer version of his *Teoria generale della interpretazione* (Milan, 1955) which expounds his thesis that understanding means "die Objektivationen des Geistes in ihren sinnhaltigen Formen zu erkennen." In his opening chapter he develops systematically the fundamental concepts of his theory (epistemological problem is but a part of the general problem of perception; theories of hermeneutical perception; hermeneutical methodology). The core of the book presents in great detail his position on the three types of interpretation: epistemological (philological, historical, technical), imitative (drama, music), normative (juristic, theological, psychological). Here he argues that understanding is possible first as pure self-perception, then tends toward imitation and finally is the regulation of activity according to norms and maxims. The treatise closes with a hermeneutical phenomenology. B published a booklet on the same material in 1962 [NTA 7, p. 257].

J. BLIGH, *Historical Information for New Testament Students* (Baltimore: Helicon, 1967, paper \$1.50), viii and 120 pp., 3 maps. Bibliography. Indexed.

B's small volume of basic concrete facts, dates, names, places, etc., essential to NT study, which he published privately in 1965 [NTA 10, p. 273], is now available in more durable form from Helicon. Apart from some minor corrections and the addition of a bibliography and index, the volume is essentially the same: a collection of "hints" to aid all students of the NT.

R. BULTMANN, *Exegetica. Aufsätze zur Erforschung des Neuen Testaments*, ed. E. Dinkler (Tübingen: Mohr-Siebeck, 1967, cloth DM 45, paper 39), xxvii and 554 pp. Bibliography. Indexed.

Prof. Dinkler has chosen 24 of B's exegetical, philological and religio-historical papers for republication in this collection. The papers, chronologically arranged, cover the following topics: the origin and meaning of typology as a hermeneutical method (1950), the relation of the early Christian message of Christ to the historical Jesus (1960), Jesus' Messianic consciousness and Peter's confession (1919), the authenticity of Mt 16:17-19 (1941), the history-of-religions background of the Johannine Prologue (1923), the meaning of Mandaean and Manichaean sources for understanding Jn (1925), Johannine writings and gnosis (1940), investigations of Jn (1930), the sources of Acts (1959), the problem of ethics in Paul (1924), Jesus and Paul (1936), Ignatius and Paul (1953), glosses on Rom (1947), Adam and Christ according to Rom 5 (1959 [§ 4-719]), Rom 7 and Pauline anthropology (1932), *dikaiosynē theou* (1964 [§ 8-1027]), exegetical problems of 2 Cor (1947), Gal 2:15-18 (1952), analysis of 1 Jn (1927), ecclesiastical redaction of 1 Jn (1951), confession- and hymn-fragments in 1 Pet (1947), history of light symbolism in antiquity (1948), salvation-history and history (1948), and "Is Apocalyptic the Mother of Christian Theology?" (1964). Besides the several lengthy indexes to the volume, there is a full bibliography of B's publications through 1967.

Canadian Biblical Studies, ed. N. E. Wagner (Waterloo, Ontario: N. E. Wagner, 1967, paper \$1.00), v and 88 pp.

In conjunction with Canada's centennial observation, the editor has compiled for the Canadian Society of Biblical Scholars this mimeographed collection of papers by several of its members. After a survey of the history of the Society by J. Macpherson, there is a paper by R. A. Falconer on *eusebeia* in the NT and related literature, and a study by K. C. Evans of some aspects of eschatology. The three other articles concern OT topics. The book is available from N. E. Wagner, Waterloo Lutheran University, Waterloo, Ontario.

É. CHARPENTIER, *Ce Testament toujours nouveau*, Jalons 2^{bis} (Paris: A. Fayard, 1967, paper 10.20 F), 213 pp., 3 maps. Indexed.

As a subdivision of the "Je sais—Je crois" encyclopedia, a smaller collection of volumes treats theological themes for secondary and college students. The author of this double volume on the NT is professor at the Seminary of Laval. He handles the NT documents as expressions of a lived sacramental encounter with Jesus by the early Christians who were caught up in their love of Jesus and tried to communicate their impression and enthusiasm to others.

Christian History and Interpretation: Studies presented to John Knox, ed. W. R. Farmer, C. F. D. Moule and R. R. Niebuhr (New York—London: Cambridge University Press, 1967, \$9.50), xxxv and 428 pp. Indexed.

The 18 articles which make up this *Festschrift* for J. Knox, longtime Baldwin Professor of Sacred Literature at Union Theological Seminary, New York (1943-66), are gathered under two major headings indicative of K's interests. "Problems of History and Faith" includes papers by W. N. Pittinger and D. D. Williams on K's own writings, F. W. Dillistone on the atonement, A. D. Foster, Jr., on theological arguments for Christ's historicity, R. R. Niebuhr on the relation between the biblical Jesus and the present-day reader, W. R. Farmer

on Jesus' humanity, W. D. Davies on *Pirke Aboth*, F. W. Beare on sayings of the risen Jesus, C. H. Dodd on Jesus in Jn and the Synoptics and D. E. Nineham on A. T. Hanson's recent criticism of Knox. The second group, "Chapters in Paul's Life and Thought," has articles on Pauline theology and chronology by J. C. Hurd, Jr. (who also contributes a bibliography of K's publications), the apostolic parousia by R. W. Funk, 2 Cor 5:16 by J. L. Martyn, Rom 10:6-10 by M. J. Suggs, 1 Cor 1—4 by N. A. Dahl, Church discipline and Cor by G. W. H. Lampe, Paul and the NT ethic in K's own thought by P. Schubert and obligation in Paul's ethic by C. F. D. Moule. There is also an essay by J. C. Bennett on K's association with Union Theological Seminary.

Concordanza dei quattro Vangeli (Rome: Libreria Editrice dell'Università Gregoriana, 1966, paper 800 L), 260 pp.

An unaltered Italian version of the French *Concordance* compiled for popular use by C. Bompois [NTA 10, p. 279] which preserves the features of the original.

F. L. FISHER, *How to Interpret the New Testament* (Philadelphia: Westminster, 1966, \$3.95), 172 pp.

The author of *Prayer in the New Testament* [NTA 9, p. 149] offers a handbook of steps for NT exegesis easily learned by those not fully equipped to handle the Greek text. He starts by outlining the unique nature of the NT (it is an ancient collection, Jewish, Greek, religious, Christian and decision-demanding) and then briefly noting some tools for interpretation (concordances, commentaries, dictionaries, atlases). The procedure of exegesis then follows under these headings: (1) general understanding of the book, (2) true text, (3) satisfactory translation, (4) background, (5) meaning of words, (6) form, (7) syntax and grammar, (8) theological motifs and (9) application to life.

W. FOERSTER, *Grundriss des Neuen Testaments. Kurzgefasstes Repetitorium der urchristlichen Schriften*, Stundenbücher 60 (Hamburg: Furche-Verlag, 1966, paper DM 3.80), 133 pp.

A small reference book of basic data for students and others, this slightly revised edition of F's 1952 *Kurzgefasste Bibelkunde des Neuen Testaments* presents (1) the historical setting, (2) an outline, (3) a brief general explanation of each of the NT books. With many of the books, he includes cross-references to other NT pericopes treating the main themes of the given Gospel or Epistle.

H. T. FRANK ET AL., *The Bible Through the Ages* (Cleveland, Ohio—New York: World Publishing Co., 1967, \$15.00), 246 pp., 175 illustrations, maps. Indexed.

The authors present a broad history of the Bible and its transmission in six chapters which explain for the general reader the shaping of the OT tradition, the writing of the Hebrew Bible, the formation of the Christian Scripture, the effects of the Middle Ages on its transmission, the corresponding significance of the Renaissance and the Reformation and the spread of the Bible in our day. Numerous colored and black and white photos, paintings, art reproductions, etc., complement the text. The three authors are H. T. Frank, assistant professor of religion at Oberlin College, Ohio, C. W. Swain who holds the same position at Florida State University, and C. Canby, author of books on history.

H.-G. GAFFRON AND H. STEGEMANN, *Systematisches Verzeichnis der wichtigsten Fachliteratur für das Theologiestudium. Voraussdruck für das Einzelfach Neues Testament gemäss dem Stand im Frühjahr 1966* (Bonn: H. Bouvier, 1966, paper DM 3), 65 pp.

In order to give NT students a list of the most necessary and most useful tools for their study, the editors (after years of experimenting with similar mimeographed lists in various formats) have compiled this index of basic works divided into a dozen categories (introduction, general reference, bibliographies, professional journals, text editions, philological aids, transmission of the NT text, NT introductions, commentaries, standard monographs, collected articles and items on the NT world). Each entry includes all bibliographical data (editions, bindings, prices, etc.) and many have additional sigla indicating their importance to the student. Similar lists are projected for other areas of theological study and each will be reviewed and brought up to date every few years.

P. GRELOT, *Introduction to the Bible*, trans. G. P. Campbell (New York: Herder & Herder, 1967, \$7.50), 436 pp., 12 maps. Bibliographies. Indexed.

A translation of the 1963 revised edition of G's *Introduction aux livres saints* [NTA 8, p. 458], the volume takes an organic historical approach in which the writing of the various books of both OT and NT is seen as a natural outgrowth of the sequence of events they narrate. The Index and maps of this edition are not printed separately, but bound in with the text.

M. KÄHLER, *Aufsätze zur Bibelfrage*, ed. E. Kähler, Theologische Bücherei, Band 37 (Munich: Chr. Kaiser Verlag, 1967, paper DM 14.50), 296 pp. Indexed.

A selection of K's lectures and articles from his 1907 Leipzig volume, *Zur Bibelfrage* (2nd ed., Gütersloh, 1937), the present volume includes: our dispute over the Bible (1895), the revelation aspect of the Bible (1903) and the history of the Bible in its effects on the Church (1902), which latter study occupies more than half the present volume.

A. F. J. KLIJN, *An Introduction to the New Testament*, trans. M. van der Vathorst-Smit (Leiden: Brill, 1967, 24 gld.), xiv and 237 pp. Bibliography. Indexed.

Writing specifically for college and seminary students, K opens his introduction with a survey of other such volumes and then takes up the NT books in turn, treating the nature, contents, sources, author, time and place of origin of each, often with a brief section on the significance of the given book. He includes closing chapters on canon and text and prints in appendixes such related data as the Papias fragment, the Gallio inscription, the Muratorian canon, etc. One feature of the book is that quotations from early Christian literature are printed in full with translations.

A. LANG, *Fundamentaltheologie*, Band I: *Die Sendung Christi* (4th rev. ed.; Munich: Max Hueber Verlag, 1967, DM 19.80), 288 pp. Bibliographies. Indexed.

For this new edition of a 1953 handbook in apologetics, the author has radically adjusted his treatment to take into consideration recent developments in form- and redaction-criticism. He treats first the recent history of research on the question of revelation and then handles the problem and the fact of a supernatural revelation. Under the latter heading he studies the OT background of Christianity, the early Church's faith in Christ, access to the historical Jesus, Jesus' claim to a divine mission and the verification of his mission.

N. LOHFINK, S.J., *Bibelauslegung im Wandel. Ein Exeget ortet seine Wissenschaft* (Frankfurt: Josef Knecht, 1967, DM 16.80), 237 pp.

Catholic exegesis is moving so fast that the faithful find it hard to keep up with what is happening. To aid them in the process of reorientation and updating, L prints here a number of addresses he has delivered to various audiences, both professional and lay. They treat such topics as the Bible and biblical research since Vatican II, the historicocritical method [§ 11-60], Gen 1 and natural science, the Ten Commandments without Sinai, OT eschatology, the historical and Christian interpretation of the OT.

Mélanges offerts à M.-D. Chenu, Bibliothèque Thomiste XXXVII (Paris: J. Vrin, 1967), 478 pp. Bibliography.

The 22 articles by historians and theologians, friends and disciples of M.-D. Chenu, which comprise this *Festschrift* cover vast areas of intellectual interest. Several are of interest to NT scholars: a study by P. Benoit of the inspiration of tradition vis-à-vis that of Scripture, Y. M.-J. Congar's lengthy observations on the relations between revelation and theology and the consequent question of a *Summa theologica*, P.-T. Camelot's study of the relative authority accorded Scripture and the Church according to St. Augustine, L.-M. Demailly's exegesis of Mt 12:36 [§ 12-554] and G. Le Bras' investigation of biblical commentaries and canon law (the role of Mt in the *Corpus Juris Canonici*). The other papers range over a variety of topics, mostly philosophical.

F. MILDENBERGER, *Die halbe Wahrheit oder die ganze Schrift. Zum Streit zwischen Bibelglauben und historischer Kritik*, Beiträge zur evangelischen Theologie, Band 46 (Munich: Chr. Kaiser Verlag, 1967, paper DM 9.80), 99 pp.

In addressing himself to the general reader on the question of historicocritical methods of exegesis, M discusses the right and limits of such an approach and places great emphasis on the unity of both Testaments as a necessary presupposition (vs. F. Hesse and W. Marxsen). Those who impugn the traditional authority of the Bible undermine the very foundations of the Church.

Modern Biblical Studies. An Anthology from Theology Digest, ed. D. J. McCarthy, S.J., and W. B. Callen, S.J. (Milwaukee: Bruce, 1967, \$5.95), xvi and 186 pp. Indexed.

A collection of 18 articles on biblical topics as they appeared in *TheolDig* from 1953 on, this volume aims to show the general reader the problems, methods, techniques and progress of Catholic biblical scholarship in recent years. Apart from three articles on OT themes, a 1952 article by A. Bea on progress in interpretation, a 1955 paper by R. A. F. MacKenzie on biblical theology and a 1956 study of Rom 5:12-14 by S. Lyonnet, all the articles have been abstracted in *NTA* [§§ 6-160; 6-163; 6-264; 6-314; 6-448; 6-771; 8-36; 8-211; 8-476; 9-35; 9-234; 10-822].

F. MUSSNER, *Praesentia Salutis. Gesammelte Studien zu Fragen und Themen des Neuen Testaments*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos-Verlag, 1967, DM 44), 299 pp. Indexed.

A collection of 20 papers by the well-known Regensburg NT professor published between 1953 and 1965 and two previously unpublished articles (on Acts 2:42 and the Christian and the world according to the NT). The articles cover a great variety of topics, both exegetical and biblical-theological, many of which

were abstracted in *NTA* from *BibZeit* [§§ 2-516; 6-163; 10-228], *TrierTheolZeit* [§§ 1-50; 2-294; 3-629; 5-678; 8-61] and *Catholica* [§§ 9-944; 10-426]. The others treat topics such as the task and goal of biblical hermeneutics (1966), Bultmann's NT demythologizing (1953), Jesus and the Pharisees (1959), the term "neighbor" especially in relation to Lk 10:25 ff. (1955), "cultic" aspects in John's picture of Jesus (1964), Rom 6:1-6 (1954), Qumran and Eph (1963) and *apokatastasis* in Acts (1961).

H. RICHARDS, *ABC of the Bible* (Milwaukee: Bruce, 1967, \$3.95), 216 pp.

So many of the current Bible dictionaries, encyclopedias, etc., are beyond the reach of the general reader that R has prepared this more popularly-oriented volume as a handy biblical-theological reference tool for students, nuns, religious educators and others. It includes almost 400 concise entries on topics of biblical history, geography, institutions, theology, nomenclature, etc.

H. RÖNSCH, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata unter Berücksichtigung der römischen Volkssprache durch Beispiele erläutert* [2nd ed., 1875] (Munich: Max Hueber Verlag, 1965, DM 38), xvi and 526 pp.

Though the work of the Latinists and of the Beuron Abbey goes on apace, there is still no compact reference work to match "Rönsch," so it has been reprinted from the revised and enlarged edition of 1875. The volume indexes the vocabulary of both *Itala* and the Vulgate, arranged according to the peculiarities of endings, inflection, meaning, grammatical structure, script and word-form. In each case rich comparative data from the vulgar language, as found in contemporary sources both churchly and profane, is added. There is a summary chapter at the end which systematically presents the characteristics of the language of *Itala* with numerous illustrative examples.

San Pietro. Atti della XIX Settimana Biblica, Associazione Biblica Italiana (Brescia: Paideia, 1967, paper 5,000 L), 564 pp.

Besides the greetings of Paul VI, A. Card. Bea and others to the participants of the 1966 Italian Biblical Convention, the volume contains 22 papers on subjects relating to Peter, e.g. I. de la Potterie on Mk 8:27-33, O. da Spinetoli on Mt 16:13-20, S. Cipriani on Jn 6:69-71 in relation to Mk 8:27-33 parr., B. Prete on *epistrepas* in Lk 22:32, G. Ghiberti on Jn 21, C. M. Martini on the picture of Peter according to the variants in the D text of Acts, P. Dacquino on the priesthood of the new people of God in 1 Pet, M. Adinolfi on the Exodus theme in 1 Pet, A. Penna on the "Senatoconsulto" of A.D. 35 and 1 Pet, M. Làconi on traces of Pauline style and thought in 1 Pet, G. Rinaldi on the wisdom given to Paul according to 2 Pet 3:15, E. Galbiati on the eschatology of 1 and 2 Pet, J. Daniélou on Peter in Judaeo-Christian heterodoxy, E. Testa on Peter in Judaeo-Christian thought, L. M. Fazio on Peter's tomb and remains and B. Bagatti on the holy places and sanctuaries of Peter in Syria-Palestine.

E. SCHILLEBEECKX, O.P., *Revelation and Theology*, Vol. 1, trans. N. D. Smith, Theological Soundings (New York: Sheed & Ward, 1967, \$5.95), xvi and 266 pp. Indexed.

The first volume of S's collected writings [*NTA* 10, p. 133] is now available in English, translated from the second revised Dutch edition (1966). The articles included range over the years 1944 to 1963, the majority of them theological.

H. F. G. SWANSTON, *The Community Witness. An Exploration of some of the Influences at Work in the New Testament Community and its Writings* (New York: Sheed & Ward, 1967, \$4.95), ix and 230 pp.

In a volume expressly composed for the non-specialist, a British Oratorian priest aligns a great deal of matter from recent exegetical, historical and theological studies on the NT to present a coherent account of the formation of the NT. He starts with some "preliminaries" (inspiration, community, canonicity, inerrancy, gospel, tradition) and then looks at the Christian use of the OT (salvation-history, testimonies, structure of apologetic, the Exodus in the NT and in the Christian life). The impact and meaning of Jesus' resurrection is his next major topic (preaching, historicity, miracle narratives, resurrection and faith) and then the liturgical expression of Christ in the early Christian communities (OT liturgy, NT liturgy: Eucharist, baptism, binding and loosing). He closes with a consideration of the Lazarus account as an example of how the first apologetic led through OT images to an understanding of resurrection-life and its ultimate celebration in Christian sacraments.

Theologisches Begriffslexikon zum Neuen Testament, ed. L. Coenen, E. Beyreuther and H. Bietenhard (Wuppertal: R. Brockhaus, 1967, paper DM 16.80 each).

3. Lief.: *Elias—Finsternis*, pp. 225-336.

4. Lief.: *Finsternis—Geburt*, pp. 337-448.

5. Lief.: *Geburt—Glaube*, pp. i-xxxii; 449-575.

The latest fascicles of the Brockhaus Lexicon preserve the features of the original ones noted in *NTA* 10, p. 277 and 11, p. 282. With the fifth fascicle is a 31-page supplement to be included with the completed first volume. It provides a point-by-point description of the lexicon's features, and an explanation of many of the technical theological and lexicographical terms readers will encounter (anthropomorphism, apocalyptic, appellative, etc.), plus lists of abbreviations, collaborators, etc. The whole work is intended as a major reference work for those who are not completely at home in handling the Greek text.

H. ZIMMERMANN, *Neutestamentliche Methodenlehre. Darstellung der historisch-kritischen Methode* (Stuttgart: Verlag Katholisches Bibelwerk, 1967, DM 24.80), 281 pp., 6 plates. Bibliographies. Indexed.

In an introductory handbook for serious students of the NT, the author presents the results of a series of seminars held at Paderborn in 1961-1965. After a very detailed introduction to text-critical methodologies and several "exercises" to illustrate both problems and ways toward solving them, Z treats literary criticism, form-criticism and redaction-criticism in turn, providing in each case an introduction to the background and history of its use, the principles governing its application and several carefully worked out exercises on specific pericopes illustrative of the given method. Frequent reference is made to key articles, books and reference works with which the student should be familiar.

GOSPELS—ACTS

I. ABRAHAMS, *Studies in Pharisaism and the Gospels. First and Second Series* [Cambridge, 1917 & 1924], Library of Biblical Studies (New York: Ktav Publishing House, 1968, \$12.50), xxxiv and 178 pp.; x and 226 pp. Indexed.

For the long-awaited reprint of Dr. Abrahams' *Studies*, which cover an immense number of topics directly related to the NT and which were originally intended as a supplementary volume to C. G. Montefiore's commentary on *The Synoptics* (1909), M. S. Enslin has prepared a "prolegomenon" in which he

traces the genesis of these papers and offers an appraisal of their value and of their relation to G. F. Moore's *Judaism*, etc. The two original volumes are here printed, unchanged by deletions, alterations or additions, under a single cover, but each retains its original pagination, indexes, etc.

C. K. BARRETT, *The Holy Spirit and the Gospel Tradition*, S. P. C. K. Paperbacks (London: S. P. C. K., 1966, paper 15 s.), viii and 176 pp. Indexed.

A reprint of B's 1947 volume on the Holy Spirit, with only minor corrections, the book treats in turn: Jesus' conception by the Holy Spirit, his baptism, his conflict with evil spirits (temptation and exorcism), the miracle-worker (*dynamis* and *exousia*), prophet, his relation to the Spirit, the Spirit and the Church and, finally, "Why Do the Gospels Say So Little About the Spirit?"

C. K. BARRETT, *Jesus and the Gospel Tradition* (London: S. P. C. K., 1967, 25 s.), xi and 116 pp. Indexed.

The book prints the text of B's 1965 Shaffer Lectures at Yale University Divinity School in which he treats three basic themes: (1) the tradition about Jesus, its content, purpose, method, historicity and theology, (2) the relation of the preached, theological interpretation of Jesus' death to the historical event and Jesus' understanding of it, and (3) the relation of the Easter faith to Jesus' own teaching about the future.

O. BETZ, *Was wissen wir von Jesus?* (Stuttgart: Kreuz-Verlag, 1965, paper DM 2.50), 84 pp.

The problem of the historical Jesus is presented here by B, professor of NT at Chicago Theological Seminary, under two main headings: what we know of Jesus' work and the question of the foundation of the message of Christ. Under the first, he examines the background (John the Baptist, the Qumran community), Jesus' message of the approaching kingdom of God, his miracles and the response to his work. Under the second heading, he treats the cross and Jesus' confession to be the Messiah, and then the answer to Jesus' confession. In a brief closing essay, entitled "Breach or Bridge," he discusses the nature of the NT documents in relation to history.

R. BORIG, *Der wahre Weinstock. Untersuchungen zu Jo 15,1-10*, Studien zum Alten und Neuen Testament, Band XVI (Munich: Kösel-Verlag, 1967, paper DM 38), 269 pp. Bibliography. Indexed.

In this inaugural dissertation (Würzburg, 1964) on the true vine of Jn 15, the author first subjects the pericope to a careful analysis with particular attention to the *alētheia* word group. In the second part he presents a history-of-religions examination of the figure of a vine (OT and Mandaean texts) and then, in the third part, handles some individual theological questions: expressions of indwelling and the fruit-bearing grape vine. He then concludes with some reflections on what this study of Jn 15:1-10 contributes to understanding John's Christology and ecclesiology. He finds that the metaphor is drawn from a Semitic matrix, particularly the OT, and cannot easily be linked with Mandaean sources. The author is presently an assistant at the Catholic seminary in Mainz.

F. H. BORSCH, *The Son of Man in Myth and History*, The New Testament Library (Philadelphia: Westminster, 1967, \$8.50), 431 pp. Indexed.

To the ongoing discussion of the Son-of-Man pericopes in the NT, the assistant professor of NT literature and languages at Seabury-Western Theological Seminary, Evanston, Illinois, contributes a lengthy study which draws heavily

on data from non-Jewish and non-Christian religious currents in which there is found a *prōtoanthrōpos*, a pre-existent man, an inner man, Adam, the heavenly man, etc. He takes issue with H. E. Tödt and those who approximate his conclusions (F. Hahn, A. J. B. Higgins, R. Fuller) by studying the idea of a "first man" in many sources (Hippolytus, Irenaeus, Poimandres, Nag Hammadi, Manichaeism, Mandaeism, Iranian sources, etc.) and then concentrates on the concept of the "Royal Man" in its various manifestations before providing a detailed study of the NT and immediately related data from this point of view: Paul's "second man," the Johannine Son of Man and, finally, the Synoptic Son-of-Man sayings.

H. A. BOSLEY, *The Character of Christ* (Nashville, Tenn.—New York: Abingdon Press, 1967, \$3.00), 143 pp.

A "series of homiletical interpretations" of specific NT pericopes which stress Jesus' meekness (Mt 5:1-14), honesty (Lk 8:4-15), purity (Mk 12:28-34), mercy (Lk 23:26-38), etc., the book draws a picture of Jesus as a "firm and decisive companion, one who seeks certain goals and demands a genuine moral discipline for his followers." The author is presently senior minister at Christ Church Methodist in New York City.

R. E. BROWN, S.S., *Jesus God and Man. Modern Biblical Reflections*, Impact Books (Milwaukee: Bruce, 1967, cloth \$3.95, paper \$1.75), xvi and 109 pp. Indexed.

Fr. Brown, currently visiting professor of the NT at Union Theological Seminary, New York, here brings together two articles previously published in somewhat briefer form on the NT witness to Jesus' divinity [§ 10-875] and his knowledge [§ 12-126].

L. CERFAUX, *Le Trésor des Parables. Spiritualité biblique* (Tournai: Desclée, 1966), 164 pp.

The distinguished Louvain exegete here proposes considerations on the NT parables for the general reader. He chooses three groups of parables: those about the kingdom, those which concern the new justice and those on the eternal harvest. His prologue discusses the nature of a parable. The subtitle of the book adequately describes its point of view.

J. DANIÉLOU, *Les Évangiles de l'Enfance* (Paris: Éditions du Seuil, 1967), 141 pp.

In his treatment of the infancy narratives D takes a form-critical approach in seeking to answer the questions relating to their ultimate historicity. He handles in turn the genealogy, the Annunciation, Jesus and Joseph, the birth of Jesus, the adoration of the Magi, the presentation in the Temple and the scene of Jesus with the teachers in the Temple. The sections relating to John the Baptist are not included since D has written of them in his earlier *Jean-Baptiste témoin de l'Agneau* [NTA 9, p. 444; 11, p. 273].

O. DA SPINETOLI, *Introduzione ai Vangeli dell'Infanzia*, Esegesi biblica 2 (Brescia: Paideia, 1967, paper 1,000 L), 127 pp. Bibliography.

In this slim volume the author reviews the contributions of recent years which have led to a reappraisal of the infancy narratives. He first outlines the basic problems involved in the interpretation of these unique chapters and then treats each in turn. Under Mt 1—2 he studies the problem, the literary genre, the historical value and the theological value. Under Lk 1—2 he investigates the theme, the literary genre and the relation of history and theology in these chapters. He ends with some observations on exegetical methodology.

G. DELLING, *Wort und Werk Jesu im Johannes-Evangelium* (Berlin: Evangelische Verlagsanstalt, 1966, paper MDN 4), 164 pp. Indexed.

For those engaged in private study of Jn, D provides a small expository handbook which explains the Fourth Gospel under the following headings: reveal—discern—believe—witness, the world outside revelation, the expressions about God, the earthly work of Jesus, the Son of God, the work of him who has gone to the Father, the fulfillment. The book is a sequel to D's two earlier works on the Synoptics and Paul [cf. *NTA* 10, p. 424].

E. E. ELLIS, *The Gospel of Luke*, The Century Bible, New edition (London: Nelson, 1966, 45 s.), xxi and 300 pp. Bibliography. Indexed.

In launching a new edition of the Century Bible (based on the RSV), the editors, H. H. Rowley and M. Black, have preserved the valuable features of the previous edition. Ellis' commentary on Lk opens with some 60 pages of introductory discussion on the literary character, organization, structure, origin and authority of the Gospel. The commentary proper prints the RSV text along the top of each page of comments. Space is given, under each successive pericope, to a treatment of its structure, background and teaching, with complementary exegetical notes and very frequent reference to current secondary literature. Excursuses are provided on: (1) Jesus, John and late Jewish Messianic expectation, (2) light and darkness in 11:33-36, (3) the Christian prophet, 11:49-51, (4) Jesus and the Temple, (5) the eschatological discourse, (6) the nature and date of the Last Supper and (7) the empty tomb.

D. W. C. FORD, *A Reading of Saint Luke's Gospel* (Philadelphia—New York: Lippincott, 1967, \$4.95), 255 pp.

Luke's Gospel is approached here primarily with a view to the preacher's needs; the exposition centers on the theme of mission and F attempts to find contemporary meaning without straining the text. The author has written several similar works for preachers and was appointed Director of England's College of Preachers in 1960 and Rural Dean of Westminster in 1965.

Geistliche Schriftlesung, ed. W. Trilling et al. (Düsseldorf: Patmos-Verlag, 1966).

2/1. R. SCHNACKENBURG, *Das Evangelium nach Markus*, I. Teil (DM 10.80), 228 pp.

3/2. A. STÖGER, *Das Evangelium nach Lukas*, 2. Teil (DM 13.80), 351 pp.

Schnackenburg handles Mk 1:1—8:30 as the early Church's book of faith which relates Jesus' message and work of salvation and its echo among men. The second part of Stöger's exposition of Lk [cf. *NTA* 9, p. 142] covers 13:22—24:53. Like the others of the series, each volume presents a verse-by-verse explanation of the text to assist Christians to respond intelligently to the word of God.

I. GOMÁ CIVIT, *El Evangelio según San Mateo (1-13)*, Comentario al Nuevo Testamento III (Madrid: Ediciones Marova, 1966), xxxii and 774 pp. Bibliography. Indexed.

The author of this comprehensive commentary on the first part of Mt opens with the infancy narratives and the inauguration of Jesus' Messianic activity, thus leaving customary "introductory" questions to arise naturally as there is occasion for them in his comments. The central portion of the book treats of Jesus' words (4:25—7:29), works (8:1—9:34) and the mission given to his

disciples (9:35—11:1). Chaps. 11 and 12 are treated as the "crisis of faith before the revelation of Jesus as the Messiah, Son of God." The volume closes with G's commentary on the parables of Mt 13. A bibliography lists works chronologically from the 3rd through the 20th century.

W. J. HARRINGTON, O.P., *The Gospel according to St. Luke. A Commentary* (Westminster, Md.—Toronto: Newman Press, 1967, \$8.50), vi and 297 pp. Bibliography.

The author presents the Gospel as he believes Luke himself intended. He emphasizes the Lukan special material, while at the same time pointing out similarities between Lk and the other Gospels, e.g. the links with the Johannine tradition in the Passion narrative. The commentary is non-technical, though geared to the serious student of Scripture.

J. HEISE, *Bleiben. Menein in den Johanneischen Schriften*, Hermeneutische Untersuchungen zur Theologie 8 (Tübingen: Mohr-Siebeck, 1967, cloth DM 30, paper 25), xi and 186 pp. Bibliography.

Before studying in detail the use of *menein* in the Johannine writings, H briefly surveys the use of the term in profane Greek (classical, Philo, Hermetic sources, Plotinus), the LXX and the NT (with an appendix on the Apostolic Fathers). The major work of this dissertation (Marburg, 1966) is an exegetical investigation of each occurrence of the term in Jn (ordinary and theological usage) and in 1 Jn, with a brief chapter on 2 Jn 2:9. The author concludes that John adopted an ordinary Greek word, charged it with theological overtones which alter and deepen its meaning and then used it of the love relationship between Jesus and his disciples and between Jesus and the Father. The author, at the end of his investigation, is able to add an excursus on Bultmann's reconstruction of the *Vorlage* to 1 Jn in which he lends support to B's hypothesis.

De Jésus aux Évangiles. Tradition et Rédaction dans les Évangiles synoptiques, ed. I. de la Potterie, Bibliotheca Ephemeridum Theologicarum Lovaniensium XXV (Gembloux: Duculot, 1967, paper 400 Bel. fr.; Paris: Lethielleux), xv and 271 pp.

The second volume of the Coppens *Festschrift* contains the papers presented at the 16th Louvain *Journées Bibliques* (1965). The first five contributions have already been published in *EphTheolLov* 43 (1, '67) by X. Léon-Dufour [§ 12-137], S. McLoughlin [§ 12-138], F. Neirynck [§ 12-146], J. Delorme [§ 12-171] and A. George [§ 12-186]. The other papers are by P. Bonnard on Mt 18, J. Lambrecht on Mk 13, E. Rasco on Lk 15, M. Sabbe on Jesus' baptism, B. M. F. van Iersel on Mk 2:13-17 parr., A.-M. Denis on Mt 14:22-33 parr., and M. Didier on Mt 25:14-30 parr. All the latter articles are applications of the *traditionsgeschichtlich* method to specific pericopes.

W. KOCH, *Der Prozess Jesu. Versuch eines Tatsachenberichts* (Cologne: Kiepenheuer & Witsch, 1966, DM 19.80), 192 pp., 34 plates, map.

The 18 hours from Jesus' capture to his death on the cross are here subjected to scrutiny by K, a free-lance author in Rodenkirchen bei Köln whose novel, *Pilatus, Erinnerungen*, won a prize in 1963 from the French Academy. In the present study he investigates the sources, background, personalities and probabilities connected with the trial and death of Jesus and admits in the end that one cannot determine the responsibilities with certainty.

G. LOHFINK, *La conversion de saint Paul. Démonstration de la méthode récente des sciences bibliques à propos des textes (Actes 9, 1-9; 22, 2-21; 26, 9-18)*, trans. J.-L. Klein, Lire la Bible 11 (Paris: Cerf, 1967, paper 10.80 F), 139 pp. Bibliography.

A translation of L's 1966 monograph [NTA 12, p. 137] in which he uses those texts of Acts which recount Paul's conversion in order to illustrate modern exegetical methods.

W. E. LYNCH, C.M., *Jesus in the Synoptic Gospels*, Impact Books (Milwaukee: Bruce, 1967, \$4.50), xvi and 132 pp. Bibliography. Indexed.

The author of *The Word Dwells Among Us* [NTA 10, p. 275] here searches each of the Synoptics in turn to delineate the three varying pictures of Jesus which they present. Each section opens with a brief conspectus of the historical background, literary form, stylistic peculiarities and special themes of the Evangelist. Then the author chooses five or six key pericopes from each Gospel to study in depth and from which to present the unique perspective of each picture of Jesus they offer.

J. McLEMAN, *Jesus in Our Time* (Philadelphia—New York: Lippincott, 1967, \$3.95), 154 pp. Indexed.

To assess what can be known about Jesus and what can be believed about him the author of *Resurrection Then and Now* [NTA 10, p. 147] first surveys 19th-century biographical approaches to the question of Jesus and the consequent 20th-century reaction. Next, he examines the infancy narratives, investigates the teaching of Jesus, his works, his claims, his death. Throughout, he distinguishes the historical from the theological task. In his closing chapters he treats the development of the Christian conviction that Jesus was the Messiah and Son of God and asks what faith in Jesus means for us today.

W. A. MEEKS, *The Prophet-King. Moses Traditions and the Johannine Christology*, Supplements to NovTest XIV (Leiden: Brill, 1967, 52 gld.), xv and 356 pp. Bibliography. Indexed.

From a detailed exegesis of Jn 7:37-52 and 18:28—19:22, the author goes on to consider the figure of Moses in Philo, Josephus, Qumran, etc. He then concentrates on Moses' specific role as king and prophet in the rabbinic haggadah, Samaritan and Mandaean sources and finally returns to the Fourth Gospel to examine its Moses passages. From this study, a 1965 Yale dissertation, M concludes that the Johannine traditions were shaped in part "by interaction between a Christian community and a hostile Jewish community whose piety accorded very great importance to Moses and the Sinai theophany," and further that "the Johannine church had drawn members from that Jewish group as well as from the Samaritan circles which held very similar beliefs."

W. MONSELEWSKI, *Der barmherzige Samariter. Eine auslegungsgeschichtliche Untersuchung zu Lukas 10,25-37*, Beiträge zur Geschichte der biblischen Exegese 5 (Tübingen: Mohr-Siebeck, 1967, cloth DM 36.50, paper 32), vii and 205 pp. Bibliography. Indexed.

To what extent is the pericope of the Good Samaritan Christological? The exegesis of the parable has varied considerably over the centuries and even now, as M points out in his opening chapter (on B. Gerhardsson, J. Daniélou and H. Binder), there is little agreement on the way to interpret it. To gain historical perspective, the author traces the oscillations and variations of the ethical,

Christological and other (hamartiological and soteriological) interpretations from Marcion and Irenaeus through the Scholastic period and the Reformation—Counter Reformation era to the 18th- and 19th-century understandings of the text. He then outlines the more important trends since A. Jülicher, with considerable attention to Lk 6:27-36 and Mt 5:43-48, before concluding with an indication of the directions future exegesis should take. The book is based on M's 1965 Münster dissertation.

F. MUSSNER, *Die Wunder Jesu. Eine Hinführung*, Schriften zur Katechetik, Band X (Munich: Kösel-Verlag, 1967, paper DM 6.80), 90 pp. Indexed.

The Regensburg professor of NT provides religious educators and others with a concise appraisal of the question of NT miracles from three points of view. (1) Historicity: Did Jesus actually perform miracles? (2) Form-criticism: What influence did the post-resurrection preaching have on the formation of the miracle tradition? (3) Theology: What is the kerygmatic significance of the miracles?

K. H. RENGSTORF, *Die Re-Investitur des Verlorenen Sohnes in der Gleichniserzählung Jesu Luk. 15, 11-32*, Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen, Geisteswissenschaften, Heft 137 (Cologne—Opladen: Westdeutscher Verlag, 1967, paper DM 14.30), 78 pp., 16 plates.

In his 1966 Düsseldorf lecture, R investigates the historical and cultural background to the parable of the prodigal son in Lk. He demonstrates that the custom of *q̣eṣāṣā*, the legal "cutting-off" of a person from tribe or family, fits the framework of the story in Lk where the son's "separation" was caused by his demanding and then squandering his share of the inheritance. On the son's return, the father, in a sequence of events that closely parallels the legal prescriptions for *q̣eṣāṣā*, rehabilitates or "reinvests" the son. The elements of this reinvestiture (garment, ring, shoes) are found to belong to a royal environment and in theological terms express the divine *justificatio impij*.

H. H. REX, *Did Jesus Rise from the Dead?* (Auckland: Blackwood & Janet Paul, 1967), 93 pp.

In these pages by the late professor of Church history at Knox College, Dunedin, New Zealand, the NT evidence on Jesus' resurrection is examined. R concludes that (1) for the historian, the empty tomb is an unresolved mystery, (2) the resurrection, though it occurred "in history," is not strictly an "historical event" and (3) the empty tomb is at once a sign for the believer and an insignificant fact of past history for the non-believer. The book is available in the U.S. from Tri-Ocean Books, San Francisco, Calif.

G. RICHTER, *Die Fusswaschung im Johannesevangelium. Geschichte ihrer Deutung*, Biblische Untersuchungen, Band 1 (Regensburg: F. Pustet, 1967, paper DM 48), xvi and 335 pp. Indexed.

A contribution to the history of NT interpretation, R's survey treats the Greek and Eastern as well as the Latin Fathers' exegesis of Jn 13:1-20, then the medieval interpreters, those of the Reformation and Tridentine periods, the Enlightenment, the era of liberalism and finally select modern exegetes. Throughout he concentrates on how various writers or preachers handled vv. 6-10, showing the problems involved, some theological presuppositions of various exegetes and the gradual shifting of emphases and approaches. In his final chapter he stresses the Christological-soteriological meaning of vv. 1-11 as the only one which agrees with the Evangelist's aim.

B. RIGAUX, *The Testimony of St. Mark*, trans. M. Carroll, Herald Scriptural Library (Chicago: Franciscan Herald Press, 1966, \$3.95), xvii and 138 pp. Bibliography.

A translation of R's 1965 volume on Mk [NTA 11, p. 152], in which no changes, additions or deletions have been made.

B. RINALDI, *Mary of Nazareth, Myth or History?*, trans. M. F. Ingoldsby (Westminster, Md.: Newman Press, 1966, \$4.50), xxii and 228 pp. Indexed.

To attempt a response to the question posed in the title of his book, translated from the 1962 Italian original with a few additions, R first surveys various concepts of myth in general and then the mother-myths of Babylonia, Ugarit and Egypt. He moves on to the OT promise of Mary (Gen 1—3; Exod 32—34; Pss; Hos 1—2 and 11; Jer 31; Isa 7—11; 65—66 and 49) and the NT presentation of her in Peter's catechesis, Mt 1—2, Lk and Jn. A chapter on the gradual growth in Marian devotion follows and the final section is devoted to drawing the lineaments of a Christological Mariology.

W. TRILLING, *Fragen zur Geschichtlichkeit Jesu*, Patmos Paperbacks (Düsseldorf: Patmos-Verlag, 1966, paper DM 14.80), 184 pp. Indexed.

Patmos' new series of paperback monographs on fundamental theological questions opens with T's investigation of the search for the historical Jesus, written for the general reader. The first part of the book sets out the basic questions (why no "life of Jesus"?; what we know with certainty about Jesus; non-Christian witnesses to him). In the second part the author treats individual problematic areas: chronology, infancy narratives, miracles, Jesus' eschatology, the Last Supper, the trial and the resurrection. In the closing section he draws together the data to present the "mystery" of the historical Jesus and how its meaning was interpreted by the Evangelists.

EPISTLES—APOCALYPSE

C. J. BJERKELUND, *Parakalô. Form, Funktion und Sinn der parakalô-Sätze in den paulinischen Briefen*, Bibliotheca Theologica Norvegica, No. 1 (Oslo: Universitetsforlaget, 1967, paper 48 N. kr.), 243 pp. Bibliography. Indexed.

The inaugural volume in this series of Norwegian biblical studies edited by Å. Holter, J. B. Hygen, A. Kragerud and J. Nome, is a form-critical analysis of three stylistically related sentence-types in the Pauline literature: (1) sentences introduced by *parakalô* whose sentence structure follows a typical pattern (Rom 12:1-2; 15:30-32; 16:17; 1 Cor 1:10; 4:16; 16:15-16; 2 Cor 10:1-2; Eph 4:1-3; 1 Thes 4:10b-12; 5:14), (2) those which exhibit the same structural pattern, but lack the verb *parakalô* (1 Thes 4:1; 5:12-13; 2 Thes 2:1-2), and (3) those which are very closely related to the *parakalô* type (2 Cor 2:8; 6:1; Gal 4:12; Phil 4:2-3; 1 Thes 5:27; Phlm 9-12). One key to understanding the form is its relation to *epitassô* in Phlm. The *parakalô* sentence need not be a paraenetic introduction but is a unique epistolary form, much like the *eucharistô* structure.

C. BRÜTSCH, *La Clarté de l'Apocalypse* (5th ed.; Geneva: Labor & Fides, 1966, cloth 46.50 Sw. fr., paper 39.50), 503 pp. Bibliography. Indexed.

Originally published in 1940 as *L'Apocalypse de Jésus-Christ* and in its fourth edition in 1955 under the present title, B's voluminous commentary has been considerably supplemented in the intervening decade. In addition to a translation of the text (based on L. Segond's 1962 version), B offers a verse-by-verse commentary and, in smaller type, lengthy notes of varying character (exegeti-

cal, historical, literary, etc.). After most chapters he adds relevant information from the history of art and some observations on the occasionally fantastic interpretations of commentators from patristic times to the present. In addition, there are 16 appendixes ("notes documentaires") and a brief lexicon of the Apoc.

R. BULTMANN, *The Old and New Man in the Letters of Paul*, trans. K. R. Crim (Richmond, Va.: John Knox Press, 1967, paper \$1.50), 79 pp.

An English version of three of B's shorter papers which treat (a) Rom 6:1—7:6; Gal 5:13-25 and 1 Cor 6:9-11 for their ethical message, (b) Rom 7 and Pauline anthropology, and (c) Rom 5 and B's discussion of it vis-à-vis K. Barth's interpretation. The German original was noted in *NTA* 11, p. 277.

The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1967, cloth \$3.50, paper \$1.65 each). Indexed.

The Letters of Paul to the Philippians and to the Thessalonians, ed. K. Grayston, viii and 116 pp.

The Letters of Paul to the Ephesians, to the Colossians and to Philemon, ed. G. H. P. Thompson, x and 198 pp., map.

A Letter to the Hebrews, ed. J. H. Davies, vii and 146 pp.

The latest volumes in this series of commentaries intended for secondary school and college students maintain the same standards as previous volumes [cf. *NTA* 11, p. 370]. K. Grayston discusses the unity and place of origin of Phil in his introduction but reaches no firm conclusion on either. He devotes about a quarter of his commentary to the hymn in 2:6-11. In his remarks on 1 and 2 Thes he opts for their unity and Pauline authorship. Prof. Thompson accepts Eph as written by a secretary or representative of Paul and points out its relation to the other Captivity Epistles. Col, too, he sees as Pauline and, like Eph, written from Rome. J. H. Davies takes Heb as originally a letter written to an unidentifiable community of Jewish-Christians probably by Apollos. The commentary stresses the writer's use of the OT passages.

L. CERFAUX, *The Christian in the Theology of St Paul*, trans. L. Soiron (New York: Herder & Herder, 1967, \$9.50), 568 pp. Indexed.

The English version of the last volume of C's trilogy on Pauline theology [*NTA* 7, p. 275] omits nothing from the original and adds extensive data on available English material in the richly documented footnotes.

C. R. ERDMAN, *The Epistles of Paul to the Thessalonians. An Exposition* (Philadelphia: Westminster, 1966, paper \$1.25), 105 pp.

———, *The Pastoral Epistles of Paul. An Exposition* (Philadelphia: Westminster, 1966, paper \$1.25), 170 pp.

The republication in paperback format of E's popular NT commentaries (17 vols.) makes available again his work on the references to the Second Coming in Thes (1935) and his thoughts on the "Paulinist" authorship of the Pastorals (1923). The purpose of his commentaries was to promote a "way to have fellowship with believers of the early Church in their life and worship."

A. FEUILLET, *Le Christ Sagesse de Dieu d'après les épîtres Pauliniennes*, Études Bibliques (Paris: Gabalda, 1966, paper 60 F), 460 pp. Bibliography. Indexed.

In his new, very lengthy and detailed study of NT Christology, F traces the roots of the Pauline soteriological framework to the late Jewish wisdom tradition. From a careful analysis of the origins of Paul's terminology ("the rulers

of this age" in 1 Cor 2:6-8, the enigma of 1 Cor 8:4-6, the typology of 1 Cor 10:1-4, the language of 2 Cor 3:17-18 and especially the hymn in Col 1:15-20), he passes to a consideration of the language employed in Eph (1:23; 3:18) and then some more complex allusions (Rom 10:6-8; 1 Cor 15:45; Rom 5:12-21; Phil 2:6-11 and 2 Cor 8:9) to conclude that Paul did not intend to propose a cosmology but to develop fully a Christology which was essentially soteriological. He did so partly by applying to Christ the wisdom themes (especially Prov 8) in order to point out to his Gentile readers the accessibility of divine wisdom in Christ.

C. H. GIBLIN, S.J., *The Threat to Faith. An Exegetical and Theological Re-examination of 2 Thessalonians 2*, *Analecta Biblica* 31 (Rome: Pontifical Biblical Institute, 1967, paper 5,700 Lire or \$9.50), xxxii and 318 pp. Bibliography. Indexed.

In the opening chapters of his dissertation (Pontifical Biblical Institute, 1966) G reviews the problems of 2 Thes 2 and the need for a new approach, discusses two usual lines of interpretation and offers some reflections on methodology. The heart of the book is his thorough-going, detailed exegesis of the chapter under these headings: Temple imagery in vv. 3-4 and holy war imagery in vv. 8-10; the Thessalonian faithful and Paul's catechesis; the transition at v. 5 and *oidate*; a lengthy study of the *katechon* as the present threat to faith. In the third part of his study he reviews some theological implications resulting from his new interpretation.

J. HÉRING, *The Second Epistle of Saint Paul to the Corinthians*, trans. A. W. Heathcote and P. J. Allcock (London: Epworth, 1967, 30 s.), xxii and 111 pp. Bibliography.

An English version of the late Strasbourg professor's 1958 commentary on 2 Cor [cf. *NTA* 3, p. 105], this edition contains a fresh translation of the Epistle by A. W. Heathcote which embodies some of the nuances evident from Hering's commentary. The translation of his companion volume on 1 Cor appeared in 1962 [cf. *NTA* 7, p. 271].

G. HIERZENBERGER, *Weltbewertung bei Paulus nach 1 Kor 7,29-31. Eine exegetisch-kerygmatische Studie*, *Kommentare und Beiträge zum Alten und Neuen Testament* (Düsseldorf: Patmos-Verlag, 1967, paper DM 24), 188 pp. Bibliography. Indexed.

The eschatological outlook of Paul's famous statement in 1 Cor 7:29-31 is here subjected to detailed analysis in which the author first sets the pericope in its broader context of 1 Cor and then provides an exegesis of it, particularly of vv. 29b-31a. The second section investigates the eschatology of vv. 29a and 31b (theology of history, parousiac expectation, the aeons, judgment), the ethics of vv. 29b-31a (*hōs mē*, marriage, property and power) and Paul's assessment of the world in the pericope as a whole. The last third of the book is devoted to the problem of how to communicate NT expressions, especially 1 Cor 7:29-31, to today's listeners.

M. KIDDLE, *The Revelation of St. John*, *The Moffatt New Testament Commentary* (New York—London: Harper & Row, 1967) xlix and 460 pp.

An unchanged reprint of the enduringly popular Moffatt commentary is represented by this new edition of Kiddle's volume on Apoc, first published in 1940 and reprinted many times since. After an introduction treating the modern approach to Apoc, John's outlook, the literary character of the book, its authorship, date and historical setting, and a few words on its abiding value, K offers a running commentary on the whole book.

B. C. LATEGAN, *Die aardse Jesus in die prediking van Paulus volgens sy briewe* (Rotterdam: Bronder-Offset, 1967), 280 pp. Indexed.

In this doctoral dissertation (Kampen, 1967) on the earthly Jesus in Paul's preaching, the author attempts to correct a regrettable emphasis in the quest of the historical Jesus whereby "the synoptic issue has directed the use of Pauline material, with the result that the special character of Paul's references to the earthly life of Jesus has not been fully recognised." He commences with a survey of the attitudes of scholars since F. C. Baur on the significance of the earthly Jesus for Paul's preaching. He then examines exegetically certain passages in Paul (1 Cor 11:23-25; 2 Cor 10:1; 8:9; Phil 2:6-9; Rom 15:3), especially in relation to Bultmann's "dass"-formula. In the third chapter he assesses Paul's position in the early Church and then re-examines 2 Cor 5:16 before rejecting the existentialist view that the earthly Jesus was of no consequence for Paul's theology. Finally, he opts for a salvation-history approach as the best way to reach the Jesus of Paul's Epistles. The book includes a 7-page English summary.

F. MICHELS, O.L.V.M., *Paul and the Law of Love* (Milwaukee: Bruce, 1967, \$4.95), xiv and 151 pp. Bibliography. Indexed.

In presenting this study of the Pauline theology of the law for Christian educators and others concerned with imparting the Pauline vision to their charges, Sr. Michels, professor of theology and Scripture at Victory Noll Junior College, Huntington, Ind., opens with a consideration of the antitheses of Paul's presentation of the law. She then investigates the Christian law of faith, hope and love, discusses the freedom of life in the Spirit and compares these emphases with contemporary moral catechesis before concluding with a presentation of liberty as the hallmark of contemporary Christian life.

J. MUNCK, *Christ and Israel. An Interpretation of Romans 9-11*, trans. I. Nixon (Philadelphia: Fortress Press, 1967, \$4.25), xviii and 156 pp. Bibliography. Indexed.

Basic to the late Prof. Munck's interpretation of Paul set forth in his *Paul and the Salvation of Mankind* [NTA 4, p. 308] is the present work in which he offers a strictly historical appraisal of Rom 9-11. M sees these chapters as a scriptural rationale "for God's plan as it was revealed to Paul and as it unfolded itself in Paul's ministry." The commentary develops M's thesis that the very refusal of the Jews to accept Christ was God's way of bringing salvation to the Gentiles and the Gentiles' acceptance of salvation would subsequently lead to that of the Jews. K. Stendahl provides a brief foreword.

D. W. OOSTENDORP, *Another Jesus. A Gospel of Jewish-Christian Superiority in II Corinthians* (Kampen: J. H. Kok, 1967, paper 5.90 gld.), ix and 103 pp. Bibliography. Indexed.

The purpose of this dissertation (Amsterdam, 1967) is to test the new perspectives opened by the recent studies of W. Schmithals and D. Georgi by means of uncovering the nature of Paul's opponents and pinpointing the precise issue between them and Paul in 2 Cor. The opponents maintained the superiority of Israel and found the Corinthian church deficient. This deficiency demonstrated the unworthiness of Paul who now defends himself from the only gospel he acknowledges: Christ had come to die on the cross. Paul's answer to the mistaken belief that salvation in Jesus Christ meant special privileges for Israel is "his confidence that by means of his ministry God was completing his work of saving Israel."

J. PAILLARD, *Ringens mit Paulus*, trans. R. Öhquist (Frankfurt: Josef Knecht, 1967, DM 24.80), 392 pp.

The first of two volumes on Paul by a French Dominican located in Stockholm, written as a sequel to his *Vier Evangelisten. Vier Welten* [NTA 5, p. 356], this popular survey of Paul treats first his historical and cultural background, then his correspondence, his ethics, his suffering, etc. Frequently writing in the first person, addressing Paul, arguing with him, questioning him, P tries to bring the person and message of Paul alive for the modern reader.

J. RIEDL, *Das Heil der Heiden nach R 2, 14-16.26.27*, St. Gabrierler Studien XX (Mödling bei Wien: St. Gabriel-Verlag, 1965, paper 246 Ö.S.), xxxi and 236 pp. Bibliography. Indexed.

To investigate further the question of the salvation of pagans raised anew by M. Lackmann in his *Vom Geheimnis der Schöpfung* (1952) and since probed by others (F. Basile and M. Seckler), the author devotes over two-thirds of his inquiry to the history of interpretation of the relevant verses from Rom. He concerns himself not merely with *what* has been the understanding of these verses but *why* certain periods have read them in different ways (patristic, early and late Middle Ages, 16th-, 17th-, 18th-century Catholic and non-Catholic, more recent trends). Theological presuppositions are seen as the key to each varying interpretation. The second part of his monograph seeks to establish, in view of the foregoing history, what exegesis can today say about Rom 2:14 ff. A postscript addresses the article by F. Kuhr on the same topic [§ 9-1000].

G. SCHUNACK, *Das hermeneutische Problem des Todes. Im Horizont von Römer 5 untersucht*, Hermeneutische Untersuchungen zur Theologie 7 (Tübingen: Mohr-Siebeck, 1967, cloth DM 46, paper 41), xi and 318 pp. Bibliography. Indexed.

Better to grasp Paul's understanding of death in Rom 5, the author of this Marburg dissertation (1965) first investigates the relation between law, *egō*, sin and death in Paul, particularly how he can talk about the *egō* being dead because of sin (Rom 7:7 ff.). He then discusses the meaning of the Law for the correspondence between Adam and Christ in Rom 5:12 ff. (pointing out how belief enriches language). He prefaces the work with a lengthy presentation of the theological problematic involved in grasping Paul's notion of death, plus three excursuses: (1) the OT understanding of death, (2) the OT origin of the teaching on bodily resurrection, (3) the Stoic understanding of death.

W. STRINGFELLOW, *Count It All Joy. Reflections on Faith, Doubt, and Temptation Seen Through the Letter of James* (Grand Rapids: Eerdmans, 1967, \$3.00), 101 pp.

In the first volume of a projected series on Jas, S attempts a "layman's reflection upon and exposition of some of the themes" of the first chapter of the Epistle: wisdom, doubt, temptation. The author is a well-known attorney, lecturer and lay theologian.

H. F. VON CAMPENHAUSEN, *Die Begründung kirchlicher Entscheidungen beim Apostel Paulus. Zur Grundlegung des Kirchenrechts*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Phil.-hist. Klasse, Jahrgang 1957, 2. Abhandlung (2nd rev. ed.; Heidelberg: Carl Winter, 1965, paper DM 9.80), 43 pp. Indexed.

A second edition of von Campenhausen's 1957 lecture on the foundation which Paul gives for his decisions, i.e. the systematic points of view which govern his judgment and choice and what norms he follows in deciding "legal" issues. No attempt is made to treat the juridical cases in Paul in detail, but the author does investigate Paul's understanding of the normative value of the OT.

G. WAGNER, *Pauline Baptism and The Pagan Mysteries. The Problem of the Pauline Doctrine of Baptism in Romans VI. 1-11, in the Light of its Religio-Historical "Parallels,"* trans. J. P. Smith (Edinburgh—London: Oliver & Boyd, 1967, 63 s.), xv and 330 pp. Bibliography. Indexed.

An English version of W's *Das religionsgeschichtliche Problem vom Römer 6,1-11* [NTA 6, p. 420] which incorporates some additional matter supplied by the author and includes frequent supplementary references by the translator for English-speaking readers. G. R. Beasley-Murray contributes a brief foreword. After a comprehensive examination of the history of research on Rom 6, the author treats the religio-historical parallels to the pericope: the cults of Eleusis, Osiris-Isis, Tammuz and Marduk, Adonis and Attis. He then offers a provisional interpretation of Rom 6:1-11 in the light of these "parallels."

H.-A. WILCKE, *Das Problem eines messianischen Zwischenreichs bei Paulus, Abhandlungen zur Theologie des Alten und Neuen Testaments, Band 51* (Zurich—Stuttgart: Zwingli Verlag, 1967, paper DM 25.40), 199 pp. Bibliography. Indexed.

Is chiliasm rooted in Pauline theology? In this 1965 dissertation (Philipps-Universität, Marburg) the author first surveys the data from Apoc and from Jewish apocalyptic (Ethiopic *Enoch*, 3rd *Sibylline Oracle*, Syriac *Baruch* and *IV Ezra*, and rabbinic material) in setting up the problem. Then, to answer the above question, he subjects 1 Cor 15:20-28 and 1 Thes 4:13-18 to a detailed exegetical examination from which he concludes that in neither pericope is Paul aware of any Messianic interregnum. He then concludes with a chapter on the Pauline interpretation of the final judgment.

M. F. WILES, *The Divine Apostle. The Interpretation of St Paul's Epistles in the Early Church* (New York—London: Cambridge University Press, 1967, \$6.50), vi and 162 pp. Bibliography. Indexed.

A companion volume to his *The Spiritual Gospel* [NTA 4, p. 307], W's newest book combs the commentaries of the 3rd-, 4th- and 5th-century Fathers for their interpretations of Pauline theology. He sets out his data under the headings of anthropology, law, the person of Christ, grace and faith and, finally, faith and works. W carefully avoids any judgment of how far the early commentators were or were not correct in their understanding of Paul.

H. W. WOLFF ET AL., *Der Friede Gottes und der Friede der Welt. Biblische Verkündigung beim 13. Deutschen Evangelischen Kirchentag Hannover 1967* (Stuttgart—Berlin: Kreuz-Verlag, 1967, paper DM 3.80), 126 pp.

Several papers of the 1967 German Evangelical Kirchentag whose theme was "peace is among us," are presented in this volume. In addition to the opening sermon on Phil 4:7 by Wolff, there are four work papers in which each participant gives his exposition of the same three pericopes: Eph 1:3-7, 15-23; 2:11-12 and 4:1-16. The participants are H. Gollwitzer, P. Krusche, H. Lilje and H. Zahrnt.

BIBLICAL THEOLOGY

K. ALAND, *Die Stellung der Kinder in den frühen christlichen Gemeinden—und ihre Taufe*, Theologische Existenz Heute, N.F. 138 (Munich: Chr. Kaiser Verlag, 1967, paper DM 3.30), 36 pp.

In returning to the debate over pedobaptism in the NT, A here posits a distinction between "Kinder" and "Säuglinge" and then searches the NT vocabulary for relevant terms (*teknia*, *paidia*, *nēpioi*, etc.). He next sifts the patristic material, and takes issue once again with J. Jeremias, A. Strobel and others. He concludes: "weder Säuglingstaufe noch Kindertaufe sind aus dem Neuen Testament nachweisbar."

Antijudaismus im Neuen Testament? Exegetische und systematische Beiträge, ed. W. P. Eckert et al., Abhandlungen zum christlich-jüdischen Dialog, Band 2 (Munich: Chr. Kaiser Verlag, 1967, paper DM 17.50), 214 pp.

The papers given at a study session of Jewish, Evangelical and Catholic exegetes held at Arnoldhain in 1966 concerned the question of anti-Semitism in the NT. The first subject in the published papers is the present understanding of the inspiration of Scripture in Catholic theology (N. Lohfink). H.-W. Bartsch then writes on Paul's anti-Semitic opponents in Rom, E. L. Ehrlich on Paul and the problem of guilt (Rom 5 and 8), O. Michel on 1 Thes 2:14-16. There are further articles on Christianity after the Apostolic Council (D. Flusser), the struggle for pure teaching in early Christianity (D. Georgi), the trial of Jesus (P. Winter), Mt 5:17-20 (G. Harder), Mt 13:13-15 (J. Gnllka), Mt 21:33-46 (F. Mussner), Mt 23:13-36 (W. G. Kümmel), Mt 27:23-25 (K. H. Schelkle), Jn 8:37-47 (E. Grässer) and Jn 14:6 (H. Gollwitzer). In a concluding section, M. Stöhr comments on each of the foregoing articles.

Beiträge zur biblischen Theologie, ed. G. Rosenkranz, Theologische Stimmen aus Asien, Afrika und Lateinamerika, Band II (Munich: Chr. Kaiser Verlag, 1967, paper DM 14.50), 192 pp.

In this second collection of essays on theological topics by professors in mission lands, many of the items are of interest to NT students: a historical survey of Japanese NT scholarship (S. Yagi, Japan), Acts and preaching in the Philippines (D. C. Arichea, Jr., Philippines), demythologizing and Burma (A. M. Chain, Burma), an exchange of letters on the historical Jesus (L. A. de Silva, Ceylon), Jesus' self-witness (Y. Mansour, Egypt), African understanding of spirits in the light of the NT (J. S. Mbiti, East Africa). The others touch related areas and the whole is intended to acquaint readers with the nature and vigor of theological studies outside the ambit of the Western Christian world.

H. D. BETZ, *Nachfolge und Nachahmung Jesu Christi im Neuen Testament*, Beiträge zur historischen Theologie 37 (Tübingen: Mohr-Siebeck, 1967, cloth DM 49.50, paper 45), vii and 237 pp. Bibliography. Indexed.

B opens his study of *mimēsis*-terminology in the NT by a presentation of the question of continuity and discontinuity in the history of the Christian faith as it is reflected in the problem of the historical Jesus. He then shows how the use of this terminology of following/imitation is related to early Gnostic movements. The second part of his monograph treats the history and structure of such concepts. In the third part, the author studies the Pauline usage in contrast to that of the Gospels and concludes with a chapter on the theological implications of this usage for Paul. The book represents B's 1966 *Habilitationsschrift* for the Johannes-Gutenberg-Universität in Mainz.

H. CONZELMANN, *Grundriss der Theologie des Neuen Testaments*, Einführung in die evangelischen Theologie, Band 2 (Munich: Chr. Kaiser Verlag, 1967, cloth DM 28, paper 25), 407 pp. Indexed.

The basic problem of NT theology is not how the preacher Jesus became the preached Messiah, Son of God, Lord, but much more why the post-resurrection faith held fast to the identity of the exalted one with Jesus of Nazareth. In focusing the NT data in this way, C constructs a theology which takes cognizance of recent shifts in perspective and aligns his treatment thus: (1) the kerygma of the primitive community and the Hellenistic community (Spirit, community, worship, sacraments, proclamation, Christological titles in the kerygma), (2) the Synoptic kerygma (the idea of God, the kingdom of God, the demand of God, Jesus' self-awareness, theology of the three Synoptics), (3) Paul's theology: (a) theological method and basic terminology, (b) salvation event, (c) justification by faith, (d) the actuality of revelation, (4) development in Paul and (5) Johannine theology (Christology, Father and Son, Son's mission, etc.).

H. CONZELMANN ET AL., *Zur Bedeutung des Todes Jesu. Exegetische Beiträge*, Schriftenreihe des Theologischen Ausschusses der Evangelischen Kirche der Union (Gütersloh: Gerd Mohn, 1967, paper DM 9.80), 112 pp.

Writing for pastors, theology students and catechists, the authors of this volume on Jesus' death assess how much its presentation as a salvation event in the NT needs to be demythologized. E. Käsemann writes on Paul's presentation of Jesus' death; H. Conzelmann treats the history and theology of the Synoptic passion narratives; E. Haenchen covers the *Historie* and *Geschichte* in the Johannine account of the Passion; and E. Flesseman-van Leer and E. Lohse handle the relation of the Passion accounts to the OT.

P. DE ROSA, *God Our Savior. A Study of the Atonement*, Impact Books (Milwaukee: Bruce, 1967, \$4.95), ix and 230 pp. Indexed.

A contemporary approach to the theology of salvation, this semi-popular work opens with an "existentialist account of man's condition," reviews the biblical evidence on salvation, both OT and NT, in several chapters and then treats related questions of sacramental theology, resurrection, liturgy, the Second Coming, etc. Though drawing heavily on current exegesis, the book's primary perspective is doctrinal.

J. ERNST, *Die eschatologischen Gegenspieler in den Schriften des Neuen Testaments*, Biblische Untersuchungen, Band 3 (Regensburg: F. Pustet, 1967, paper DM 48), xii and 337 pp. Bibliography. Indexed.

In this 1966 dissertation (Ludwig-Maximilians-Universität, Munich) the author presents a study of the whole problem of eschatological opponents in the NT which opens with a detailed consideration of the Synoptic apocalypse, 2 Thes 2:1-12 and Apoc, plus a brief supplement on 1—3 Jn. In the second part of the work he investigates the relevant sources: Dan, Ezek, the "enemy from the north," the eschatological opposition of the people and the opponent in the OT, the serpent in Gen and the mythical sources (Rahab, Leviathan, Behemoth, etc.). Finally the author treats the concepts and the terms Satan, devil and Belial and then offers a critique of the work of W. Bousset and R. H. Charles on the Antichrist.

F. HAHN ET AL., *Die Anfänge der Kirche im Neuen Testament*, Evangelisches Forum, Heft 8 (Göttingen: Vandenhoeck & Ruprecht, 1967, paper DM 5.80), 95 pp.

Three papers delivered at a theological seminar held by the Evangelical Academy of Tutzing in March, 1966, treat several questions relating to the

origin of what we know as the "Church." F. Hahn writes on the following of Jesus in the pre-Easter period; A. Strobel discusses discipleship in the light of the Easter event; E. Schweizer investigates the relation between discipleship and Church.

E. KÄSEMANN ET AL., *Christus unter uns. Vorträge in der Arbeitsgruppe Bibel und Gemeinde des 13. Deutschen Evangelischen Kirchentags Hannover 1967* (Stuttgart—Berlin: Kreuz-Verlag, 1967, paper DM 3.80), 40 pp.

A companion volume to H. W. Wolff *et al.*, *Der Friede Gottes . . .* [cf. p. 265], this booklet presents papers by E. Käsemann on "the presence of the Crucified," H.-G. Geyer on Jesus' resurrection and E. Schweizer on the Church. The papers were delivered at the 1967 Hannover congress as the basis of lengthy discussion. The minutes of the discussions, however, have not been included here.

F. KRONSEDER, S.J., *Neutestamentliche Frömmigkeit I.*, Jahrbuch für mystische Theologie, Jahrgang XII-1966, I. Halbband (Vienna: Heiler, 1966, paper 42 Ö.S.), 95 pp., 2 plates.

A volume of sermons by a popular German preacher of the 1920's which he delivered in Frankfurt and through which he endeavored to lead his hearers to a genuine appreciation of NT piety. Two series are here reproduced, one on Mt 5—7, the other on Jn 14—17.

H. LAMPARTER, *Die Hoffnung der Christen. Das biblische Wort vom Ziel aller Dinge* (Stuttgart: Quell-Verlag, 1967, DM 19.80), 285 pp. Bibliography.

The question of Christian hope is so intimately allied to the "last things" that L here studies in turn the biblical teaching on the kingdom, the task of Christ, the end of history, Jesus' return, the resurrection of the dead, the Savior as judge, the final harvest, God's new world and some undecided questions (interim reign, Antichrist, universal reconciliation). He concludes with a brief résumé of the biblical meaning of hope for today's Christian.

T. MAERTENS, *La promotion de la femme dans la bible. Ses applications au mariage et au ministère*, Points de repère (Tournai: Casterman, 1967, paper 96 Bel. fr.), 230 pp. Indexed.

The attitude of the Church regarding women is based generally on the Scriptures and particularly on Paul. M's study traces the evolution of the idea of woman in the Scriptures, treating such topics as the role of women in the NT, the ministry of women, and women in the mystery of the Church.

F. NORMANN, *Christos Didaskalos. Die Vorstellung von Christus als Lehrer in der christlichen Literatur des ersten und zweiten Jahrhunderts*, Münsterische Beiträge zur Theologie, Heft 32 (Münster: Aschendorff, 1967, cloth DM 32, paper 28), viii and 192 pp. Bibliography. Indexed.

The vacillation in the early history of Jesus' title of teacher is the subject of this monograph which systematically combs the Gospels (including apocryphal gospels), the Pauline corpus, the Catholic Epistles, the Apostolic Fathers, the *Epistula Apostolorum*, apocalyptic writings, 2nd-century apologists (Aristides of Athens, Justin Martyr, Tatian, Athenagoras, Theophilus of Antioch, Melito of Sardis and the *Letter of Diognetus*), Irenaeus and Clement of Alexandria. He concludes that the teacher-concept for Christ, which has its origin in Jesus' title of rabbi and which, despite varying emphases, shows up in the whole Gospel tradition, is only apparently lost in the 1st-century epistolary literature and soon reappears to regain an exalted signification.

R. SCHNACKENBURG, *Christliche Existenz nach dem Neuen Testament. Abhandlungen und Vorträge*, Band I (Munich: Kösel-Verlag, 1967, DM 18.50), 194 pp. Indexed.

The first volume of S's collected articles contains seven items: the biblical picture of man [§ 8-317], conversion-preaching in the NT (*MünchTheolZeit* 1 [4, '50] 1-13), faith according to the biblical expressions from *Glauben heute* (Mainz, 1962), the following of Christ from *Der Christ und die Weltwirklichkeit* (Vienna, 1960), the challenge of the Sermon on the Mount from *Present and Future* (Notre Dame, 1966), the perfection of the Christian according to the Gospels [§ 4-648] and the NT understanding of the world (previously unpublished). A second volume is due in 1968.

A. SCHULZ, *Unter dem Anspruch Gottes. Das neutestamentliche Zeugnis von der Nachahmung*, Kleine Schriften zur Theologie (Munich: Kösel-Verlag, 1967, paper DM 7.80), 106 pp.

The author of *Nachfolgen und Nachahmen* [NTA 8, p. 161] here returns to the same theme for the sake of the general reader. He commences with a chapter on God as the model of the apostles, then studies the example of Christ and finally delineates a Christian form of life according to the example of God in Christ. He concludes that *imitatio* would be better rendered "entsprechen" than "nachahmen."

C. SPICQ, O.P., *Théologie Morale du Nouveau Testament*, 2 vols., Études Bibliques (Paris: Gabalda, 1965, paper 136 F), 897 pp.

In two weighty volumes S proposes to "constituer un dossier presque intégral des données textuelles et d'en exploiter les cohérences, tout en respectant la hiérarchie des valeurs, afin de rendre intelligibles les idées exprimées par Jésus et ses Apôtres." His treatment commences with a chapter on the development of morality from the OT to the NT, then moves through various themes: new being and new life (repentance, baptism, adoptive sonship, etc.), grace and glory (love, gratuity), justification, sin, sanctification (relation to liturgical life), faith and fidelity, eschatology (hope and fear), love of God and neighbor, pastoral instructions, formation of conscience, liberty of the children of God, imitation of Jesus and the apostles. It concludes with a brief treatise on the major traits of NT morality. Each chapter has a supplement of related themes and there are 11 appendixes on more doctrinally oriented topics.

THE WORLD OF THE NEW TESTAMENT

Aspects of the Dead Sea Scrolls, ed. C. Rabin & Y. Yadin, Scripta Hierosolymitana, Vol. IV (2nd ed.; Jerusalem: Magnes Press, 1965, \$6.00 or 43 s. or 1,200 L), 282 pp. Indexed.

In this reprint of the 1958 memorial volume for E. L. Sukenik there are two articles of direct concern to NT scholars and students: D. Flusser on the Dead Sea sect and pre-Pauline Christianity, and Y. Yadin on the Scrolls and Heb. Other articles cover various related topics: the language of 1QapGen (E. Y. Kutscher), the paleography of the scrolls (N. Avigad), the two spirits in CD (J. Licht), linguistic structure and tradition in the scrolls (M. Goshen-Gottstein), the date of composition of 1QM (M. H. Segal), the historical background of Qumran Hebrew (C. Rabin), the sect's calendar reckoning (S. Talmon) and traditions in the Hebrew language (Z. Ben-Hayyim).

M. AVI-YONAH, *The Holy Land From the Persian to the Arab Conquests (536 B.C. to A.D. 640). A Historical Geography* (Grand Rapids: Baker Book House, 1966, \$5.95), 231 pp., 24 maps. Indexed.

The present translation by the author of his 1962 Hebrew original includes numerous revisions of that earlier edition and incorporates additional data from the Qumran discoveries as well as from more recent archaeological surveys. The chapters of the first section deal historically with the administrative divisions of the Persian period, the Hellenization under the Ptolemies, the Seleucid period, the Hasmonaean expansion, the Roman conquest in 63 B.C. and its geographical consequences, the gradual evolution and subsequent dissolution of the Herodian territories and the geographical effects of the first and second Jewish revolts, the Byzantine hegemony and later ecclesiastical divisions. The second section details the boundaries of each of the territorial units of the country and the third section treats the Roman road system, economic geography and population estimates.

R. BULTMANN, *Beiträge zum Verständnis der Jenseitigkeit Gottes im Neuen Testament*, "Libelli" Band CLXX* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1965, DM 15), 75 pp.

An edition of three of B's papers on biblical and related material printed especially for the Wissenschaftliche Buchgesellschaft's "Libelli" series, the volume includes (1) "Zur Geschichte der Lichtsymbolik im Altertum," *Philologus* 97 ('48) 1-36, (2) "Die Unsichtbarkeit Gottes," *ZeitNTWiss* 29 ('30) 169-192, and (3) "Polis und Hades in der Antigone des Sophokles," from the *Barth Festschrift, Theologische Aufsätze* (Munich, 1936), pp. 78-89, already reprinted in B's own *Glauben und Verstehen*, Band II (3rd ed.; Tübingen, 1961), pp. 20-31.

F.-O. BUSCH, *Die Bibel nennt ihre Namen. Gestalten und Ereignisse der grossen Zeitenwende 100 v. Chr. bis 100 n. Chr. im Land der Bibel*, Heyne Sachbuch Nr. 41 (Munich: Wilhelm Heyne Verlag, 1965, paper DM 2.60), 190 pp., 2 figs., 2 maps. Bibliography.

For its inclusion in Heyne's popularly-oriented paperback series, no alterations have been made in B's historical survey of the period of the Herodian dynasty and its major figures which first appeared in 1956 as *Gold und Myrrhe. Die Herodier und ihre Zeit*.

M. CAGIANO DE AZEVEDO, *Testimonianze archeologiche della tradizione Paolina a Malta*, Studi Semitici 18 (Rome: Istituto di Studi del Vicino Oriente, 1966, 3,500 L or \$6.00), 83 pp., 34 plates.

The director of the 1965 excavations at S. Paolo Milqi which uncovered an inscription with the name of Paul and some inscribed figures of the Apostle and a ship, here describes the excavation and its results. Brief chapters on the church, the objects discovered and the tradition following from Acts 28 are accompanied by numerous photographs, plans, etc., and an appendix by A. Davico on the ship inscription.

A. DE SANTOS OTERO, *Das kirchenslavische Evangelium des Thomas*, Patristische Texte und Studien, Band 6 (Berlin: Walter de Gruyter, 1967, DM 42), 193 pp. Indexed.

By means of a text-critical investigation the author attempts to reconstruct the original contents of the Old Slavonic *Infancy Gospel of Thomas*. He first tackles the question of a common origin of the various Old Slavonic versions (Russian, Serbian, Bulgarian) and finds that there was a common Bulgarian

Vorlage which most probably came from a translation of the Greek in Bogomil-ian circles around the end of the 10th century. He then presents a heavily annotated German translation of the gospel before offering a reconstruction of the Greek original. The contents of this reconstructed Greek version (which contains Gnostic expressions and motifs) are then briefly compared with the Nag Hammadi *Gospel of Thomas*, and the conclusion is reached that they are independent of one another. The book represents the author's 1964 dissertation at the Ludwig-Maximilians-Universität, Munich.

W. EBSTEIN, *Die Medizin im Neuen Testament und im Talmud* [Stuttgart, 1903] (Munich: W. Fritsch, 1965, DM 53), vii and 338 pp. Bibliography. Indexed.

One of a series of medical reprints, the present volume is by the former professor of medicine and director of the medical clinic at Göttingen. The book opens with some additions to his similar book on the OT (1901) and answers some critics of that edition. Some 60 pages are then devoted to a consideration of the NT evidence of illness, disease, etc., under numerous headings (nerve ailments, blindness, skin diseases, fevers, dysentery, suspended animation, etc.). The greater bulk of the volume treats the medical data from the Talmud in detailed fashion. The book is available in the U.S. from Stechert-Hafner Service Agency, New York, N.Y.

W. ELERT, *Eucharist and Church Fellowship in the First Four Centuries*, trans. N. E. Nagel (St. Louis, Mo.: Concordia Publishing House, 1966, \$6.75), xiv and 231 pp. Indexed.

The problem of confessional differences, whose touchstone is often Eucharistic belief and practice, is not a modern phenomenon as E shows by studying the scriptural and patristic connotations (in their historical settings) of such terms as *sanctorum communio*, *koinōnia*, *metalepsis*, *synaxis*, etc. He investigates the central problems of closed communion, heresy and orthodoxy, excommunication, inter-church fellowship, schism, etc. The volume is translated from his 1954 *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens* (Berlin: Lutherisches Verlagshaus).

H. GOEDHART, *De slothymne van het Manual of Discipline. A theological-exegetical Study of 1 QS X,9-XI,22* (Rotterdam: Bronder-Offset, 1965), 372 pp.

The final hymn of 1QS is found by G in this dissertation (Utrecht, 1965) to consist of four psalms, the first (x,9—x,17) is a psalm of praise; the second (x,17—xi,2) concerns God's judgment; the third (xi,2—xi,15) glorifies God's justice as the basis of remission of the poet's sins; and the fourth (xi,15—xi,22) glorifies God's greatness vs. man's insignificance. The author then discusses some key theological concepts which appear in the hymn and finally relates the song to the rest of 1QS and 1QH. G finds that the poet of the closing hymn was probably a *maškil*.

R. M. GRANT, *After the New Testament* (Philadelphia: Fortress Press, 1967, \$6.00), xxiii and 228 pp. Bibliography. Indexed.

In a volume whose general theme is the transition from the NT to early patristic times, G here reprints a number of articles previously published elsewhere. He starts with the study of the early Fathers in modern times (1962) and the use of the early Fathers from Irenaeus to John Damascene (1960). Next come several articles on the early Christian tradition: Scripture and tradition in Ignatius of Antioch [§ 8-327], Pliny and the Christians (1948), Scripture, rhetoric and theology in Theophilus (1959), and Wis at Alexandria (1966). The next group of papers treats early Christianity and Greco-Roman culture:

pre-Socratic philosophy and Christianity (1965), causation and generation [§ 8-854], Aristotle and Justin (1956), Theophilus of Antioch to Autolycus (1947), and Irenaeus (1949). The final section treats aspects of Christian gnosis: Gnostic and Christian worship (1965), marriage in *Philip* [§ 6-570], Gnosticism and methodology (1954) and Tatian and the Gnostics [§ 9-349].

A. K. HELMBOLD, *The Nag Hammadi Gnostic Texts and the Bible*, Baker Studies in Biblical Archaeology 5 (Grand Rapids: Baker Book House, 1967, paper \$1.50), 106 pp., illustrated, map. Bibliographies. Indexed.

The author, professor at Frederick College, Portsmouth, Va., introduces the Nag Hammadi Gnostic library to the general reader. After telling the story of the finds and setting the background in the Gnostic religion, he describes several of the more important works in detail: the *Gospel of Truth*, the *Apocryphon of John*, and the gospels of *Thomas* and *Philip*. The contents of Codices I, II and V are described in other chapters, and the book ends with an assessment of the impact of the discovery on various aspects of biblical study.

Jahrbuch für Antike und Christentum 8/9, 1965/1966 (Münster: Aschendorff, 1967, cloth DM 57, paper 51), 282 pp., 18 figs., 23 plates.

The latest volume of *JbAC* [cf. *NTA* 10, p. 433] opens with the eighth installment of F. J. Dölger's history of the sign of the cross (in the liturgy, various configurations of the fingers, in daily piety, as a thoughtless gesture, on clothes, by the king before an execution, etc.) and contains articles by A. Alföldi on Alexandrian gods and the "vota publica" at the beginning of the year, W. Speyer on pseudepigraphy and literary falsification, T. Klauser on the shaft-bearer motif in early Christian art, H. Bellen on *synagōgē tōn Ioudaiōn kai Theosebōn*, C. Gnllka on an imitation of Juvenal by the Christian poet Dracontius, H. Funke on the remarriage of widows in late pagan literature, H. J. Horn on simony and "giezia" and A. Hermann on a possible Coptic origin of round altars. There are also several reviews of significant books relating to early Christian archaeology and a supplementary article for *RAC* on "Euripides" by H. Funke. This volume is dedicated to C. Plassmann.

A. JAUBERT, *Les premiers chrétiens*, "Le temps qui court" 39 (Paris: Éditions du Seuil, 1967, paper 6 F), 188 pp., illustrated. Indexed.

A handy survey of the first two centuries of Christianity, this volume opens with a sketch of the Jerusalem community, then traces the footsteps of Paul and outlines the situation of Christianity in the face of the Roman Empire. A survey of the life of Christian groups at the end of the 1st century then precedes the delineation of the harsh 2nd century: Pliny the Younger, Trajan, martyrdom, intellectuals in combat, Irenaeus, the martyrs of Lyons, etc. The richly illustrated book concludes with a few pages of description of the dawn of the 3rd century.

H. JONAS, *Gnosis und spätantiker Geist*, Teil 2,1: *Von der Mythologie zur mystischen Philosophie*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, N.F. 45 (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1966, paper DM 18), xv and 223 pp.

An unchanged reprint of J's 1954 chapters from his larger work on Gnosis, this fascicle treats the problem of objectification of a myth and then studies the variations in the use of the term *aretē* in Gnostic and related circles and then the anticipation of the *eschaton* in relation to the development of the Gnostic *aretē*. From this point the author goes on to study Philo of Alexandria and the subsequent transition from mythological to philosophico-mystical Gnosis, before concluding with an investigation of Origen.

E. LOENING, *Die Gemeindeverfassung des Urchristentums. Eine kirchenrechtliche Untersuchung* [Halle, 1888] (Aalen: Scientia Verlag, 1966, DM 26), 155 pp.

A scientific investigation of the juridical structures of early Christianity, the book studies the evolution of Church offices and order in the early spread of Christianity with constant attention to geographical differences and nuances. The book is reprinted now for the contribution it can make to the on-going discussion of Church order in the NT and early patristic periods.

J. MORGENSTERN, *Some Significant Antecedents of Christianity*, *Studia Post-Biblica*, Vol. X (Leiden: Brill, 1966, 26 gld.), 111 pp. Indexed.

M's purpose in these several chapters is to point out some possible origins of certain traditions, doctrines and institutions of Christianity by pinpointing them historically against their matrix of "Judaic and even pre-Judaic belief and practice." The first topic is Jesus as "Teacher" or "the True Teacher" (*môreh hašsedeq*). The next is the time of the Passover in Jn and the Synoptics and then the relationship and roots of Palm Sunday and Easter Sunday. Further studies concern Jesus as the Suffering Servant and as the "Son of Man." The final paper treats the antecedents of the Eucharist and of the doctrines of the virgin birth and the Trinity.

D. S. RUSSELL, *The Jews from Alexander to Herod*, *The New Clarendon Bible, Old Testament*, Vol. V (New York: Oxford University Press, 1967, \$5.75), xvi and 329 pp., illustrated, 2 maps. Bibliography. Indexed.

The latest volume of Oxford's New Clarendon Bible, devoted to the inter-testamental period, broadens the scope of its predecessor, G. H. Box's *Judaism in the Greek Period* (1931) by including the period from Pompey through Herod the Great (63—4 B.C.) and by giving greater space to the development of religious ideas and parties within Judaism. The text treats in succession the history, the religion and the literature of the period in question.

C. SANT, *The Old Testament Interpretation of Eusebius of Caesarea: The Manifold Sense of Holy Scripture* (Valletta, Malta: Royal University of Malta, 1967, paper 12 s. 9 d.), xx and 128 pp. Bibliography.

A section of S's doctoral dissertation (Pontifical Biblical Institute, 1964) is here presented to the general public. It concerns the principles and methods underlying Eusebius' hermeneutics and seeks to "assess his contribution to Biblical science and find him a place in the historical evolution of Christian exegesis. . . ." The chapters here published treat the literal and metaphorical senses of Scripture, allegory and *hyponoia*, the typological sense and its presence in Eusebius and finally his meaning of *theōria*.

Studienmaterial zur Geisteswissenschaft (Freiburg: Verlag Die Kommenden, 1965, paper DM 12 each).

G. WEHR, *Auf den Spuren urchristlicher Ketzer*, Band 1, 139 pp.

B. WULF, *Athen und Ephesus. Von der Geburt des Christentums und der Seele Griechenlands*, 102 pp. Bibliography.

Mimeographed notes for students and other interested parties, these two volumes treat NT subjects with brevity and simplicity. Wehr starts from the traces of "heresy" in the NT and then surveys the centers of heresy and its spread, ending with a chapter on gnosis. Wulf provides a view of Athens and the relation between Paul and Aristotelian logic and then sketches the influence of Heraclitus, Parmenides and other intellectual currents in Ephesus and their fulfillment in Paul.

P. VERBRAKEN, *Naissance et essor de l'Église. Les premiers siècles chrétiens, l'Église aux cent visages* 24 (Paris: Cerf, 1966, paper 12 F), 222 pp. Bibliographies.

A popular history of the first eight centuries of Christianity in which the treatment ranges from the first Christians at Jerusalem to the disputes between the Latin and Byzantine Christians. The chapters were originally published as a series of articles in *Feu Nouveau* (Tournai) from 1963 to 1966.

J. WELLHAUSEN, *Die Pharisäer und die Sadducäer. Eine Untersuchung zur inneren jüdischen Geschichte* [Greifswald, 1874; Hannover, 1924] (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1967, paper DM 9.80), 131 pp.

With interest in Jewish sects contemporary with Jesus sharply on the increase of late, W's little monograph on the Pharisees and Sadducees is more in demand than ever. The present reprint from Göttingen brings no changes or additions to the original text.

E. M. YAMAUCHI, *Mandaic Incantation Texts*, American Oriental Series, Vol. 49 (New Haven, Conn.: American Oriental Society, 1967), x and 422 pp. Bibliography. Indexed.

This contribution to the renewed interest of the scholarly world in Mandaeism presents 33 Mandaean magical texts, including one text hitherto unpublished, in transcription (Hebrew characters) and translation. Most of the texts are from magical bowls, though the collection includes the very early lead amulet first published by Lidzbarski. The book includes an introduction to the incantation texts, a grammar of the language, glossaries, bibliographies on Mandaeism and on magic, and plates of some of the texts.

ADDITIONAL BOOKS RECEIVED

Assemblées du Seigneur (Paris: Cerf, 1967).

7. I. DALMAIS ET AL., *La propagation de la foi*, 103 pp.

98. M. COUNE ET AL., *Quatrième Dimanche de l'Avent*, 85 pp.

P. J. BERKERY, S.M.M., *Restructuring the Religious Life. A Plan for Renewal*, Vocational Perspective Series 4 (Staten Island, N.Y.: Alba House, 1968, \$3.95), 192 pp.

W. A. M. BEUKEN, S.J., *Haggai-Sacharja 1-8. Studien zur Überlieferungsgeschichte der frühnachexilischen Prophetie* (Assen: van Gorcum, 1967), xxi and 351 pp. Bibliography. Indexed.

Concilium. Theology in the Age of Renewal (New York—Glen Rock, N.J.: Paulist Press, 1967, \$4.50 each), viii and 183 pp. each.

Vol. 27, *Church History: Progress and Decline in the History of Church Renewal*, ed. R. Aubert.

Vol. 28, *Canon Law: Renewal and Reform of Canon Law. Postconciliar Thoughts*, ed. N. Edelby et al.

E. W. GRITSCH, *Reformer Without A Church. The Life and Thought of Thomas Muentzer 1488[?]-1525* (Philadelphia: Fortress Press, 1967, \$4.50), xiv and 214 pp., plate, map. Bibliography. Indexed.

Jubilee, ed. J. G. Lawler (New York: Herder Book Center, 1967-). The new editors of *Jubilee*, a monthly Catholic magazine of comment and opinion,

have considerably altered its editorial outlook and its format. 1968 marks the 15th year of publication, the first under new auspices.

Old Testament Reading Guide (Collegeville, Minn.: Liturgical Press, 1967, paper \$.40 each).

8. G. G. FOURNELLE, O.F.M., *The Book of Leviticus*, 105 pp.

9. W. G. HEIDT, O.S.B., *The Book of Genesis. Chapters 1—11*, 88 pp.

18. J. C. TURRO, *The Book of Ezekiel*, 64 pp.

19. G. T. MONTAGUE, S.M., *Zephaniah, Nahum, Habakkuk, Lamentations, Obadiah*, 108 pp.

23. R. A. F. MACKENZIE, S.J., *The Book of Psalms*, 128 pp.

F. PIERINI, S.S.P., *Catechism of Vatican II*, trans. M. Wynne and K. Mullen (Staten Island, N.Y.: Alba House, 1968, \$4.95), 260 pp.

D. D. RUNES, *The War Against the Jews* (New York: Philosophical Library, 1968, \$6.00), xxiv and 192 pp. Bibliography.

J. V. SCHALL, S.J., *Redeeming the Time* (New York: Sheed & Ward, 1968, \$5.50), ix and 244 pp.

É. SCHILLEBEECKX, O.P., *Le monde et l'église*, trans. P. Bourgy, O.P., *Approches Théologiques 3* (Brussels: CEP, 1967; Paris: Office général du livre), 330 pp.

E. SCHLINK, *The Coming Christ and the Coming Church* (Edinburgh—London: Oliver & Boyd, 1967, 55 s.), xiii and 333 pp. A translation of the Heidelberg theologian's *Der kommende Christus und die kirchlichen Traditionen* (Göttingen: Vandenhoeck & Ruprecht, 1961).

T. L. SHERIDAN, S.J., *Newman on Justification. A Theological Biography* (Staten Island, N.Y.: Alba House, 1968, \$6.50), 265 pp.

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LIST OF JOURNALS

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| African Ecclesiastical Review (Masaka, Uganda) | Christianity and Crisis (New York) |
| American Benedictine Review (Atchison, Kas.) | Christianity Today (Washington, D.C.) |
| American Church Quarterly (Pelham Manor, N.Y.) | Christus (Paris) |
| American Ecclesiastical Review (Washington, D.C.) | Church Quarterly Review (London) |
| Ami du Clergé (Langres) | Churchman (London) |
| Andover Newton Quarterly (Newton, Mass.) | Ciencia Tomista (Salamanca) |
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| Biblical Archaeologist (Cambridge, Mass.) | Doctor Communis (Rome) |
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| | Franciscan Studies (St. Bonaventure, N.Y.) |
| | Franziskanische Studien (Münster) |
| | Freiburger Zeitschrift für Philosophie und Theologie (Fribourg) |
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